National Anti-Slavery Standard.

VOL. XXX. NO. 2. NEW YORK, SATURDAY, MAY 15, 1869. WHOLE NO. 1,510.

National Anti-Slavery Standard.

PUBLISHED EVERY SATURDAY,

BY THE

AMERICAN ANTI-SLAVERY SOCIETY,

Its Office, No. 39 Nassau Street, New York

THREE DOLLARS PER ANNUM.

AARON M. POWELL, *Editor.*

WENDELL PHILLIPS, *Special Editorial Contributor.*

For rates of Advertising and Club terms see Fourth page.

ABSURD PREJUDICE AGAINST COLOR.

To the Editor of the Standard:

I would draw attention to the following facts which show some of the absurd prejudices still existing against our colored brethren. If it was confined to the Southern States there might be some excuse, but as the chief opposition emanates from our own city, and amongst a body which is organized for the chief purpose of promoting good amongst all classes of citizens of whatever race or color, and also for promoting the principles of love, purity, and fidelity, as well as temperance, [can be seen by the following :

The order of Good Samaritans and Daughters of Samaria, a Temperance and Benefit Organization, numbering some 40,000 members, extending over every State of the Union, was organized in 1847 for the purpose of promoting the principles of temperance amongst all classes without distinction of race or sex, religion or creed. There are about 1,200 Lodges of the Order in the United States, some 700 colored and 500 white, 50 in the State of New York, and 15 in the City of New York. From the time of its organization all went smoothly until the beginning of the year 1866, when the Grand Lodge of the State of New York, not wishing to associate with colored members, withdrew, and formed an organization of their own composed exclusively of whites. The main body still continued, and in October of that year formed a new National Grand Lodge, which is the one now in existence, and has for its leaders Charles A. Slyvert, Doctor J. E. Snodgrass, Thomas A. Ownes, William H. Schultz, Alexander McKelway and others. In November, 1868, a general Convention was held, and the original body or Grand Lodge of the State of New York, having for its leaders John D. Graham, Charles A. Guinand, Henry Russell, David R. Morgan, Isaac Schultz and others, not wishing the success of the new or national body, managed to have twelve new members, friends of theirs, enrolled as members of the National Grand Lodge, and to such purpose, that they broke up the Lodge again, excluding all colored members from the Order for the time being. It only remained for the new body to organize again, which they did, and are now, with the exception of nine Lodges, which adhered to those that withdrew in 1866, still in flourishing existence. They are to have another General Convention about the middle of August, in Boston, Massachusetts, which it would be well if some of our Anti-Slavery temperance friends there, would attend to and see that our colored brethren are not again excluded from the benefits they are entitled to, for no other reason than that their skin is black. The opposition amongst the minority, or rather the nine Lodges against the colored members, is so deeply rooted, and that to such an extent, that an earnest effort will be made to exclude them from the coming Convention unless as already mentioned our temperance friends of New England will take a hand, and help in this, one of the last struggles for the equal rights which they certainly are entitled to. It is to the colored members a matter of some importance, as, if they are excluded, all dues, moneys, and other property now in possession of the Grand Lodge's throughout the country, will be taken from them and given to the nine white Lodges which are opposed to them.

In conversation with a member of one of the Lodges in the minority a few days since, he said he'd be d——d if he would belong to any Order where niggers were as good as he was, and I have no doubt he expressed the opinion of the majority of those who are opposed to them. This is a serious matter, and a public opinion should be given those members, that the days of exclusive domineering, unjust measures, particularly in a Christian society for the purpose of saving all from the evil effects of intemperance, have passed never to return.

The colored members are, as a body, in good standing, and keep their pledges of total abstinence from intoxicating liquors faithfully, and are a credit to the Order, and it does seem somewhat out of place, that nine Lodges of whites, should exclude the representatives of 700 colored Lodges from the Convention for no other cause or reason than that which is already given, and take the entire control in their own hands. Let there be an end to all this small petty prejudice, and let all members of this good and fine organization join hands, without distinction of race or creed, and earnestly work for what it was originally established for, "The counteracting the evils of intemperance" in every shape which may be presented to them, and be "Good Samaritans, and Daughters Samaria," in deed as well as in name.

Very respectfully,

H. Ans Powell, M. D.,

184 East Broadway, New York City.

THE COLORED PEOPLE OF FLORIDA.

To the Editor of the Boston Commonwealth:

Some shrewd Scotchmen of our city have just returned from a tour through Florida. They carefully examined the condition of the people, and devoted a large portion of their time to the colored people. The results of their tour of inspection they have related at two private meetings. Briefly, I will relate the chief facts of their report. They state that the white population is exclusively ex-rebel soldiers. During and after the termination of the war, white Republicans were driven from Florida. Nearly all the whites were settled down to peaceful pursuits. They accept, without complaint, the results of the war. The few who do not are too insignificant in number to be thought about.

The condition of the colored people is lamentable. They have a fair amount of money, but spend nearly all of it in drunkenness. The very old colored men look on with dismay, and say that drink is becoming the destroyer of the colored people of Florida. Men and women alike revel in drink. To save, reform and elevate these people, to prevent their utter destruction, it is necessary that temperance missionaries should be sent out to them. Wise teaching and kind persuasion are necessary to induce them to form themselves into temperance organizations. Unless this is done, and done *speedily*, the colored people of Florida will drop into untimely graves, and the land become largely depopulated.

Judging from what I have seen and heard in Washington, Baltimore, Philadelphia, Brooklyn and this city, I don't think the Scotch travellers have exaggerated the insane love for drink by the colored people. It is our duty to save them from the curse of drunkenness, as it is our duty to save all races from moral deformity and physical decline. "An appeal for the Indians" has been made by one whose heart is as gentle as her words are sagacious. I make an appeal to New England people to save the colored people of Florida, and other places, from the ignoble vice of drunkenness. I suggest that a temperance missionary fund be formed. Create a fund for ten years' service of $100,000. Employ six missionaries at a yearly salary of $1,000 each. Devote the rest of the fund to the distribution of suitable tracts and books. Delay not work till the whole fund is obtained, but send a missionary to Florida as soon as $2,000 have been procured. The missionaries should be men who were abolitionists in sentiment and efforts in the days of slavery. They should be ready *extempore* speakers; sound, logical, racy; not mere denouncers of drunkenness, but explainers of the nature of alcoholic drinks.

From what I have seen I think the colored people sink under the fearful influence of alcohol much sooner than white folks. In a region like Florida a man's race of intoxication would soon be run—to the grave. Teach the ignorant people how to save themselves. No man or woman is a Christian who will permit these colored drunkards to disappear through the grim power of the demon alcohol. I hope the Anti-Slavery Standard will give its aid to this necessary and noble work. The colored people are freed from the monster crime of slavery; let us assist to free them from a vice (taught them by our race) that degrades their character, dulls their intellect, diseases their bodies, perverts their sentiments, destroys their wealth, pollutes their households, and is a cause of sorrow to their best friends.

As a mere matter of financial gain, money cannot be better spent than in converting the colored people of Florida to temperance. It will promote industry, trade, commerce, intellectual development and refinement. Temperance will make Florida a garden of moral flowers, a place of choicest perfume. A sober people will be God's ministering angels, doing his bidding as declared in laws, and covering the earth with divinest beauty. The true gospel of redemption redeems bodies from diseasing habits, brains from ignoble instincts, life from sectarian boundaries. A man is only half freed from slavery when his own vices are as ruinous to him as the oppressor's barbarism. Real freedom comprises health of body, purity of heart, and heroism of mind. There is only partial freedom while ignorance holds the mind as vassal to degradation, while people are still afflicted with the leprosy of drunkenness. The slave of yesterday cannot be more wise than the white freemen (so termed) of centuries. Both are woefully ignorant. But let us see to it that the colored people are rescued from intemperance in Florida.

Respectfully yours, W. W. Broom.

514 Ninth Avenue, New York,
April 19th, 1869.

COLORED CUBAN SYMPATHIZERS.

A meeting was held a few evenings since, in the colored Presbyterian church in Fifteenth street, in this city, to express sympathy for the struggling revolutionists in Cuba. Both white and colored speakers participated in the proceedings. Rev. J. Sella Martin offered and ably supported the following resolutions :—

Resolved, That while we are not indifferent to the international questions involved in the recognition of Cuba by the United States while Cuba fails to present us a government *de facto*, we still feel it our duty to give encouragement to any people struggling for independence, and especially for *independence based on the equality of all citizens* of the proposed government of the revolutionists.

Resolved, That wherever our race suffers in bondage we shall not be particular about the rights of nations, being content to consult first of all the rights of man.—*Wash. Cor. Boston Commonwealth.*

WHAT MR. SUMNER SAID.

From the Boston Commonwealth.

Now that our English friends are uttering their protestations with much vehemence against the untenable doctrines of Mr. Sumner—who is the spokesman for all parties and the whole nation—it may perhaps be well to recall the spirit and give a few passages of his significant speech on the "Alabama" treaty.

Mr. Sumner first shows the folly of the Reverdy Johnson treaty—that it was a convention for settling claims, in which every demand against us, even to the Confederate bonds, could be presented. He shows how thorough was the complicity of the British Government in the rebellion, and how great the damage it inflicted. It drove our commerce from the seas and extended the war, cost many lives and many millions. It violated every principle of international usage and law. The effect of recognizing the rebels' belligerent rights he thus stated:—

Unfriendly in the precipitancy with which it was launched, this concession was more unfriendly in substance. It was the first stage in the depredations on our commerce. Had it not been made, no rebel ship could have been built in England. Every step in her building would have been piracy. Nor could any munitions of war have been furnished. The direct consequence of this concession was to place the rebels on an equality with ourselves in all British markets, whether of ships or munitions of war. As these were open to the national government, so were they open to the rebels. The asserted neutrality between the the two began by this tremendous concession when rebels, at one stroke, were transformed not only into belligerents but into customers.

After showing that the Alabama was built, coaled, and manned, under the British flag, and its captain complimented with cheers by every British vessel he met, and every British port he entered, and Mr. Laird praised in Parliament for building it, he shows, even from their own writers, how this course ruined our marine, reducing our foreign shipping 348 vessels in a single year, and inflicting on us an actual loss of over $100,000,000. He then says :—

No candid person, who studies this eventful period, can doubt that the rebellion was originally encouraged by hope of support from England; that it was strengthened at once by the concession of belligerent rights on the ocean; that it was fed to the end by British supplies; that it was quickened into renewed life with every report from the British pirates, flaming anew with every burning ship; nor can it be doubted that without British intervention the rebellion would have soon succumbed under the well-directed efforts of the national government. Not weeks or months, but years were added in this way to our war, so full of the most costly sacrifice. The subsidies which in other times England contributed to continental wars, were less effective than the aid and comfort which she contributed to the rebellion. It cannot be said too often that the naval base of the rebellion was not in America, but in England. Mr. Cobden boldly said in the House of Commons that England made war from her shores on the United States "with an amount of damage to that country greater than in many ordinary wars." According to this testimony, the conduct of England was war; but it must not be forgotton that this war was carried on at our sole cost. The United States paid for a war waged by England upon the national unity.

The sacrifice of precious life is beyond human compensation; but there may be an approximate estimate of the national loss in money. The rebellion was suppressed at a cost of more than four thousand million dollars, a considerable portion of which has been already paid, leaving twenty-five hundred millions as a national debt to burden the people. If through British intervention, the war was doubled in duration, or in any way extended, as cannot be doubted, then is England justly responsible for the additonal expenditure to which our country was doomed; and, whatever may be the final settlement of these great accounts, such must be the judgment in any chancery which consults the simple equity of the case. . . . .

Three times is this liability fixed; first, by the concession of ocean belligerency, opening to the rebels ship-yards, foundries and manufactories, and giving to them a flag on the ocean; secondly, by the organization of hostile expeditions, which, by admissions in parliament, were nothing less than piratical war on the United States with England as the naval base; and, thirdly, by welcome, hospitality, and supplies extended to these pirate ships in ports of British Empire. Show either of these, and the liability of England is complete. Show the three, and this power is bound by a triple cord.

The important question of how and when shall this account be settled is thus answered :

Shall these claims be liquidated and cancelled promptly, or allowed to slumber until called into activity by some future exigency? There are many among us, who, taking counsel of a sense of national wrong, would leave them to rest without settlement, so as to furnish a precedent for retaliation in kind should England find herself at war. There are many in England who, taking counsel of a perverse political bigotry, have spurned them absolutely; and there are others who, invoking the point of honor, assert that England cannot entertain them without compromising her honor. Thus there is peril from both sides. It is not difficult to imagine one of our countrymen saying with Shakespeare's Jew, "The villainy you teach me, I will execute, and it shall go hard but I will better the instruction;" nor is it difficult to imagine an Englishman firm in his conceit that no apology can be made and nothing paid. I cannot sympathize with either side. Be the claims more or less they are honestly presented, with the conviction that they are just, and they should be considered candidly, so that they shall no longer lower like a cloud ready to burst upon two nations, which, according to their inclinations, can do each other such infinite injury or such infinite good. I know it is sometimes said that war between us must come sooner or later. I do not believe it. But if it must come, let it be later, and then I am sure it will never come. Meanwhile, good men must unite to make it impossible.

The perfidy of England is thus shown :—

The truth must be told, not in anger but in sadness. England has done to the United States an injury most difficult to measure. Considering when it was done and in what complicity, it is most unaccountable. At a great epoch of history, not less momentous than that of the French Revolution or that of the Reformation, when civilization was fighting a last battle with slavery, England gave her name, her influence, her material resources to the wicked cause, and flung a sword into the scale with slavery. Here was a portentous mistake. Strange that the land of Wilberforce, after spending millions for emancipation—after proclaiming everywhere the truths of liberty and ascending to glorious primacy in the sublime movement for the universal abolition of slavery—could do this thing! Like every departure from the rule of justice and good neighborhood, her conduct was pernicious in proportion to the scale of operations, affecting individuals, corporations, communities, and the nation itself. And yet down to this day there is no acknowledgment of this wrong; not a single word.

Mr. Sumner thinks the confession of the wrong done us would be the earnest of reconciliation. "Such a generous expression would be the beginning of a just settlement, and the best assurance of that harmony between two great and kindred nations which all must desire." And he adds that "the unsettled difference which has already so deeply stirred the American people is destined, until finally adjusted, to occupy the attention of the civilized world."

The reception which Mr. Sumner's speech has met from all classes shows that he spoke for the government and the people of America, who are in accord upon this matter. Seldom is it given to a statesman to have so united and so cordial a support upon a public measure as has Mr. Sumner on this. In this fact we have the strongest assurance that England will peaceably adjudicate despite its present protests.

THE SCARCITY OF LABORERS AT THE SOUTH.

It is a quite frequent complaint in the Southern papers that the planters cannot obtain laborers enough to work their plantations. The blame for this state of things is thrown wholly upon the freedmen, who it is said are too lazy to work and had rather get a precarious living by stealing and begging than steady industry. There is another side to the matter, however, which is explained in a letter from Giles County, Tenn., to the Cincinnati *Gazette*. The writer thus sets forth some special reasons for the scarcity of labor :

"One of the greatest reasons is in the labor Regulators, as they are styled, shooting, hanging, whipping, etc., ordering negroes to work for such persons or leave such places, irrespective of contracts, etc. For example: In the Southern part of this county, in October, 1868, they went to a plantation, whipped ten hands there and ordered them to leave immediately. In the morning they (the freedmen) went to their employer and remonstrated, as their crop of cotton had not been ginned yet, although picked and in pens ready. Their employer said he could not change the edict of the Ku-Klux, but was sorry such was the case. He had no money to give them, but would give them a pair of boots and a coat he had. And as the contract says any persons abandoning their crop forfeit all right in it, this same employer bragged about making fifty bales of cotton at an expense of less than fifty dollars. That is only one instance of many.

"Again, the Aspin Hill Plantation, where the Ku-Klux visited J. W. King, and committed their depredations, causing him to leave the plantation, a plantation that worked ninety or one hundred hands, which is to-day growing up in weeds, as completely deserted as a haunted house. Although the freedmen are ignorant, they are a little too sharp to believe the true way to secure labor here is to keep the negro so poor he cannot get away, as many planters say. We attribute the scarcity of labor to two causes—first, the Ku-Klux: second, the opinion of many that the freeing of the slaves was unconstitutional, and we are therefore entitled to his services for nothing. I will here say, as I have never seen it in print, it has been ascertained beyond doubt there have been twenty three cold-blooded murders committed in this county alone, within the last year, and six jail deliveries, and not a single man punished."

THE SAVANNAH POSTMASTER.

From the (Washington) National Republican.

Mr. James M. Simms, the colored man appointed postmaster at Savannah, Ga., will not be commissioned by the President. Senator Sumner and other Republicans early in President Grant's administration agreed that most of the Federal offices in Georgia should be filled by colored people, as the best way of rebuking the action of the Legislature of that State in expelling the colored members. Postmaster General Cresswell, agreeing with this view, appointed Simms, among others. The principal opposition to him comes from Mr. J. W. Clift, Representative in the Fortieth Congress from the Savannah district, who desired to secure the office for his brother.

Mr. Clift's course was endorsed by the entire rebel element of the State, who, while ready to denounce carpet-baggers under other circumstances, were not loth to make common cause with them when by so doing they could exclude a well educated, worthy and well qualified colored man from office. Georgia Republicans here say that the rebels of that State will regard Simms' rejection as evidence that the legislative action against colored people holding office was correct, and that they will be emboldened to new acts of violence.

EQUAL RIGHTS.

At a meeting of a Republican ward club in this city last night, a resolution was introduced and adopted instructing the Aldermen of the ward to urge the passage by the Common Council of a bill recognizing social equality in all places of amusement. Colored persons are now excluded from the principal places of amusement in this city. —*Wash. Cor. N. Y. Times.*

THE HORRORS OF SLAVERY IN CUBA.

THE SLAVES, THE EMANCIPADOS, THE COOLIES.

From the N. Y. Sun.

The majority of mankind who know anything about what slavery is, and where it still exists today, have a general idea that it is an unfortunate state of things for the slave, and a debasing one for the owner. This is about as much as most men whose avocations or interest do not render them intimately acquainted with the details of this social evil know about it, and we believe the number of persons who have a thorough, intimate familiarity with the horrors of the condition of slavery in Cuba is extremely limited.

When we state that had the treaty entered into by Spain with Great Britain, in 1817, been strictly carried out, there would be but few if any slaves to-day in the Spanish West Indian colonies, much surprise as our statement may cause, it will not be far removed from the truth. The fact that slavery has been maintained in Cuba solely by the slave trade relieves us, however, of the necessity of entering into statistical proofs on this point, the following sober facts, derived from Government authority, being sufficient for our purpose : During the sixteen years—1846 to 1861—the white population of Cuba increased nearly eighty per cent.; the freedmen over fifty per cent., and the slaves only thirteen per cent.; and in 1862, the date of the last census, the slave population had decreased, while there was an increase in the whites and freedmen.

Slavery is divided in Cuba into three classes; first, the slaves proper, consisting of such as were alive on the Island in 1817, and their decendants; second, the emancipated—a strange term for a slave—consisting of those who have been seized by British cruisers on the middle passage and delivered to the authorities in Havana, and their descendants; and third, the Chinese or Coolies. The three classes are all equally slaves for life.

THE SLAVES SO-CALLED.

First, let us speak of the slaves proper. Inasmuch as the treaty with England declares every person free who lands in Cuba after 1820, the slaves introduced surreptitiously during the last fifty years are free according to law. But not only are they in fact slaves for life, but their progeny are so also. Everybody cognizant of the military administration of Cuba, and the unlimited power, not only over the Cubans but over his subordinates, which is vested in the Captain-General, knows full well that the slave trade could be stopped at any moment. This is proved by the well-known fact that during the administration of Pezuela, not a single slave was landed on the island.

The condition of the slave in Cuba is in one respect slightly better than that of slaves elsewhere; he can, if by chance he accumulates a small sum of money by the proceeds of a small portion of ground, which is allowed to the slaves on most estates, claim to be assessed, and pay any amount on account. His price can never be raised above such assessment, and he is at liberty to seek another master, when once he has made a payment on account of his value. Also, there are laws restricting the punishment which can legally be inflicted upon a slave, limiting the number of lashes to twenty-five for each offence; but the great distances which separate the sugar estates from the cities or from any tribunal to which the slave could appeal, and the fact that the excessive punishment is inflicted by the overseer, an irresponsible person, and not by the owner himself—in fact frequently during the absence of the latter—render all laws for the protection of the slave so many dead letters. The negroes are entirely at the mercy of the field overseers, in general a very brutish class of Spaniards.

THE EMANCIPADOS.

The second class consists of the *emancipados*, or emancipated. Of all utterly helpless wretches on the face of the earth, without any possible redress, or even appeal to any one, the poor negroes who have had the misfortune to be seized by English cruisers on the passage from Africa to Cuba are in the very worst plight. It is bad enough to be caught in Africa and sold for a slave there, to be nearly stifled between the decks of a slaver, packed like so many sardines in a box, landed on the coast of Cuba successfully, and driven like cattle to a sugar plantation, there to wear out the wretched existence of a Cuban slave. And yet the successful landing of the cargo is the only possible hope of future liberty that can exist for any slave after leaving Africa. If the ship conveying him happens to be seized, he is irrevocably a slave for life.

Those negroes, who are by the very wording of the treaty declared to be free, are on landing handed over to the Captain-General, who is supposed to put them under the care of responsible people. The obligation of this guardian by law is to provide for all the wants of the freedman and to teach him some trade, and he in return shall serve his guardian without remuneration for five years. At the end of this time he shall be entirely free and enjoy all the privileges, accorded to other free people of color on the Island. Such is the law; but not only is it never enforced, but the Captains-General have constituted themselves, in case of prizes, into the chief slave traders of the Island. A cargo, say of 600 negroes, generally from 12 to 15 years old (the young Africans command higher prices in the slave market than adults, on account of their greater aptitude for acclimatization), is seized on the high seas and brought to Havana. They are distributed by the Captain-General to his wife, children, aids, and favorites; but as it does not suit to have such names appear on the register, others are substituted. These last are occasionally the correct names of the parties to whom, for a consideration, the favored grantee was transferred the possession of the human flesh which has been given to him; but far more frequently a fictitious names is used. All that remains is to despatch the negroes to a sugar estate, and as the person who is supposed to have care of them can never be found, does not in fact exist, they mingle with the slaves proper of the estate, and are treated in like manner.

By a law passed in 1854, under José de la Concha, when he was most anxious to increase the revenue of the Island, with the view of having his own salary raised from $18,000, to $50,000, the poor freedman's legal term of service was extended to eight instead of five years. That is, the law declared that at the expiration of the five years' service the grantee should have a right to the free man's work for three years more on the following terms : For each emancipado during the first five years the lessee had to pay $8 per month for each male, and $6 for each female over 15 years of age, and $5 for each male and $4 for each female under that age. This payment to be distributed as follows during the first five years : Two-thirds of the price to go to the Government, and one-third to the emancipado, and during the last three years two-thirds to the freedman and one-third to the Government. Apparently the Captain-General would have no interest in the receipts of the last three years; but the fact is that when the freedmen were to be found, large sums had to be paid by their possessors for the right of retaining them. The *apparent* mortality among the freedmen thus distributed on the plantation of Cuba must be frightful, for whenever an old, superannuated slave dies, he is buried in the nearest parish church in the name of the emancipado, and the latter at once takes the dead man's name and place on the plantation. The priest and the local magistrate, for about $10 or $15, testify to the death of the emancipado, the consignee reports the fact, and sending the vouchers to Havana, has the name erased from the register, and the negro becomes a slave for life. The owner now, of course, can dispose of him like any other of his hands, and the business is a very lucrative one.

Another remarkable feature of these freedmen is that they have no children, and an official list of some 8,000 males and females has been published, who, during the whole of their existence, according to the Government register of births, were entirely unproductive; not a single birth was registered. The fact is that when one of the women of this class has a child, the infant is taken to the nearest church and there registered falsely as the offspring of slave parents; so that the very persons that England spends several million dollars a year to catch for the purpose of liberating them, are not only doomed to perpetual slavery themselves, but serve to perpetuate the institution for future generations. The Government census of 1862 states the number of emancipados on the island at 6,650. The fact is well known that they greatly exceed this, even without calculating their children, and there must exist grandchildren of the first distribution of prize cargoes living in a state of slavery.

Gen. Manzano, in 1867, liberated 170 emancipados, who were then supposed to be the sole surviving residue of eleven cargoes seized and distributed during the first years of the contraband slave trade, from 1824 to 1832; that is to say, that out of 5,000 human beings declared and set free by law, 170 were enabled to obtain their liberty after suffering the horrors of Cuban slavery for terms varying from thirty-five to forty-three years. The freedman is worse off in many respects than the slave. He can never pay any sum on account of his purchase money; he cannot apply for a change of master, how brutal soever the latter be; and there is positively no judge who will listen to any claim urged by him against cruel or excessive punishment. The judges can by law take cognizance of these matters only where slaves are the complainants. In fact, the only possible hope of any amelioration for him is that his guardian will fraudulently testify to his death, and substitute him for a deceased slave.

THE COOLIES.

We now come to the third class—the Chinese. The extreme pressure brought to bear on the home Government for the suppression of the African slave trade, coupled with an occasional honorable administration of the island, under which the landing of slaves from Africa was discontinued, gave rise to an institution almost as villainous—the importation of coolies from China. The present trade in Chinese very closely resembles what the African slave trade was before it was declared illegal. Factors and factories are established in China in lieu of the coast of Guinea; the factories are filled and the human merchandise is shipped and consigned in much the same manner. If anything, the advantage was rather in favor of the African, for his sea voyage was far the shorter. The Chinese are shipped after having signed a document in which they declare that they expatriate themselves entirely of their own free will; that they will serve any person to whom their contract may be awarded, in any climate and locality, and at whatever sort of labor may be designated; that their term of service shall be eight years, at the expiration of which they shall be at liberty either to return to their own country or to enter into any new engagement. They are to receive pay at the rate of $4 per month, after deducting any advance that may have been made to them.

On the arrival of the vessel in Havana, these Chinese are sold by brokers to the highest bidder, and sent at once to the sugar plantation. When once there, their eyes are opened. They have to work with slaves, and are not even on a par with them; they are not worth so much as field hands; their $4 a month, which seemed a fair pay in China, goes a very little way in Cuba; they see at once that all economy is impossible—that at the expiration of the term of eight years they cannot possibly have accumulated a sum sufficient to pay their passage home. They learn to their surprise that at such termination of their serfdom the law of the the land will allow them only a few days in which to leave the country or to enter into a fresh engagement; and feeling all the cruel deceptions that have been practiced upon them and the reality of their debased condition, far inferior in the eyes of all about them to that of the slave, whose labor is often paid at $25 and $30 a month they become sullen, morose, reckless, or vindictive.

The first lot of Chinamen that went to Cuba really did regain their liberty at the end of the contract term, but this was far too free a state of things in Cuba for Spanish officials to allow. It was a bad precedent, they said; and now the poor Chinaman has no time allowed even to choose a new master. If he is found without an owner, the State charitably steps in and consigns him to hard labor as a malefactor. This, however, seldom occurs, because his purchaser on landing binds himself under penalties to which he dare not expose himself, to remit the cooly to the nearest government depot immediately on the expiration of his term of service. The head of the department, the Lieutenant-Governor, or whoever he may be, then re-lets, or rather re-sells, the cooly to the highest bidder—a profitable speculation The Chinaman's chance of ever being able to return to China is small, not a solitary instance of such being recorded.

From the foregoing it will be observed that of the three conditions of slavery in Cuba, that of the slave proper is by far the most preferable. In other words that all attempts at modifying slavery produce effects diametrically opposite to those intended, and the sole moral to be deduced is that the institution should be at once and forever abolished. Whatever be the consequences of immediate emancipation, they surely cannot be so subversive of every principle of justice or humanity as the maintenance of the system necessarily entails.

RATIFICATION OF THE FIFTEENTH AMENDMENT BY THE CONNECTICUT STATE SENATE.

Hartford, May 7.—The Senate ratified the Fifteenth Amendment to-day by a vote of 12 Republicans to 5 Democrats. Two Republicans and two Democrats were absent.

GARIBALDI ON THE AFFAIRS OF SPAIN.

The *Movimento* of Genoa, of the 24th ult., publishes the following letter addressed by Garibaldi to Mr. Garrido, a member of the Spanish Cortes :—

The resolution of Coburg is worthy of praise. I hope it will serve as a lesson to those people who are so smitten with the idea of revolution. Myself and all those who sincerely love the noble nation of Spain are anxious to see her rid herself of the ill-becoming part of the frogs in the fable. To ask for a king when all other nations of the earth are disgusted with them is not suitable to the proud character of your people. Greece deplores the blindness of its monarchists, who went bagging for an offshoot of the royal race to all parts of Europe —and which was accorded them more as an act of charity—and the population of Greece, which is not very numerous, was obliged to agree to the wishes of its great protectors. But Spain is not in want of protectors; she can raise her head against any power, however strong. And is Spain really so poorly off for men, that you are forced to take Diogenes' lantern to assist you in your search all over the world? Have you not got Espartero, Orense, Castelar, Pierrad and all your fellow citizen republicans, who are the admiration of all honest men? Let one of them be named dictator or king (if you have so much inclination for that title), but let him be named at once, and not in two years time. If the *ayuntamientos* of your large cities had adopted that determination from the commencement we should have been spared the massacres of Cadiz, Malaga and Xeres. What has been neglected by the juntas can be effected by the Cortes, and such a resolution, although tardy, will be worthy of the Areopagus that now rules the destiny of your country. I am a republican, but am not at present in favor of the government of the 500, which, although reasonable, is not adapted to the urgency in the midst of which we are now existing. The walls of Constantinople were attacked by Mahomet II. while the 500 doctors were discussing whether the communion ought to be partaken of with leavened or unleavened bread. At this moment your walls are besieged by two Mahomets, worse by far than that Sultan, of which clericalism is one. Our hand is ready to salute the great triumph of the republic in the country, traditional for its intolerences in respect to tyranny. Let all these who aspire to the reassertion of men's rights be made joyful. In all matters between us your attitude has been that of the honest man that you are at heart. I am yours for life. Giuseppe Garibaldi.

HON. H. M. TURNER.—GEORGIA.

From the National Republican.

In a paragraph clipped from a cotemporary, and published in this paper yesterday, reference was made to Mr. Turner. All the facts there stated were not strictly correct. In an interview with him yesterday, we learned that he came here a few days ago, in answer to a dispatch, to use his influence in behalf of the appointment of some good Republicans to office in his State. He has made no arrangement to speak through the North in advocacy of the Fifteenth Amendment, but such a proposition has been made to him. The officers of the church recently burned in Macon, had requested him to take a traveling agency through the country, to assist them to raise the means to erect another house of worship. If he accepts, he has not decided whether he will go east or west, very likely out West. He says there are not more than eighteen white Republicans in Georgia opposed to the policy of Governor Bullock, and they are all office seekers who have been led astray by the false promises of certain leaders.

But the colored Republicans have never divided, and they endorse Gov. Bullock to a man. Mr. Turner regards the Governor as one of the safest leaders in the State, and the sentiment is shared by every colored Republican in the State. He declines expressing himself at length about the condition of Georgia. Mr. Turner urges the appointment of Mr. J. Clark Swayze, editor of the *American Union*, a weekly paper published in Macon, for the appointment of postmaster at Macon, as he doubts the Republicanism of the present incumbent, who is, however a very clever gentleman personally, as the citizens of Macon generally are. He thinks Mr. Bingham of Ohio, committed a great error in opposing the Butler bill for Georgia, and that Congress might have accomplished much by a different course of action.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, MAY 15, 1869.

PHOTOGRAPH OF JOHN G. WHITTIER.

We have completed arrangements which enable us to offer, as an additional premium for new subscribers, a life-like, handsomely finished, medium sized photograph of JOHN G. WHITTIER. It is of the same size, and in the same finished style, as that of Mr. Phillips, and by the same artist, Mr. Augustus Marshall, 145 Tremont street, Boston. As a photographer, Mr. Marshall is equalled by few, and surpassed by none in Boston, or elsewhere. Each photograph will be accompanied by Mr. Whittier's autograph. We doubt not that many of our readers, by whom everything from Mr. Whittier's pen is fondly treasured, will be glad to avail themselves of this favorable opportunity to obtain a recent and truthful like ness of him. It is the best we have ever seen of him, and will, we have no doubt, give excellent satisfaction to his numerous friends.

To any one who will remit to us for two new subscribers, one year, ($6), or to any old subscriber, remitting also for one new subscriber ($6), we will send post paid a copy of the excellent photograph of Mr. Whittier.

To any one remitting for three new subscribers, ($9), or renewing, and remitting for two new subscribers ($9), we will send one copy of the photograph of John G. Whittier, and one of Wendell Phillips.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

THE Thirty-ninth Anniversary of the New England Anti-Slavery Convention will be held at "HORTICULTURAL HALL," in Boston, on Wednesday May 26th, at 10 o'clock A. M., to continue through the day and evening. Addresses may be expected from WENDELL PHILLIPS, AARON M. POWELL, STEPHEN S. FOSTER, WM. WELLS BROWN, Mrs. E. F. ROCKWOOD, Mrs. F. W. E. HARPER, Rev. O. B. FROTHINGHAM, Mrs. JULIA WARD HOWE, and others.

JOHN T. SARGENT, President.
CHARLES K. WHIPPLE, Secretary.

MUSH OF MAGNANIMITY.

WE expressed last week our views touching the Alabama matter, rejoicing that the treaty had been so unanimously tossed out of the Senate Chamber.

It seems that, naturally enough, the English Legation, at Washington, are "a little confused at our way of doing things." Of course they must be, since England, France and other outside Barbarians have not reached yet that lofty plane of magnanimity which fights an assassin and a perjured rebel for five years and then receives him with distinguished honor at the White House. They get their ideas quite mixed when they see a whole Senate indorse a rebel trimmer, like Reverdy Johnson, and then reject the very work they sent and authorized him to do. *Dixon*, the Washington correspondent of the *Boston Daily Advertiser*, says:

WASHINGTON, May 5th, 1869.

The rejection of the Alabama claims treaty could not have been a surprise to the English minister. The unanimity with which it was rejected must have been an event on which he had not calculated, for the shrewdest and most sanguine of our own observers could hardly have surmised that there would be but one vote in its favor.

I believe that Mr. Thornton keeps his own counsel, as becomes a trained diplomat. He is a gentleman by nature as well as by culture, and therefore speaks with reserve and moderation on such a topic as this. But if I cannot give you his views directly, I can present those of the English Legation, which, in this case at least, probably amount to about the same thing.

The Legation point to the fact that Mr. Reverdy Johnson was unanimously confirmed as minister to their country, with the general understanding that an effort would be made during his term of office to close up the Alabama claims business. It is further pointed out that the press of the country admitted his fitness to deal with the work; that no considerable portion of our people had ever insisted on more than Mr. Adams and Mr. Seward had claimed; that there was every reason for supposing we would be satisfied if Mr. Johnson made a treaty on the Adams-Seward basis; and that Mr. Chandler's demands were treated by everybody with contempt and ridicule.

One of the gentlemen near the minister puts it in something like this way:—"We gave you all you asked; we conceded all that Mr. Adams ever claimed; we finally signed a treaty entirely satisfactory to your Mr. Johnson and your Mr. Seward, your Secretary of State from the beginning of the war, and your minister to whom the senators all agreed; we do that, and then you turn round and kick the treaty out of doors. Pray tell me what are we to do?" I am merely saying how these English diplomats do look at the matter—not saying how they *should* look at it.

We think our cousins are excusable in being confused. The confirmation of Reverdy Johnson was not merely a sick girl's sentimentality; it was, in view of all the circumstances, a crime. Senators had no right to play with their grave powers in such a childish way. We inquired about one or two senators as to the reasons for their vote of confirmation. One, it appeared, did not wish to seem "factions," another feared to be thought "crotchety;" a third held that "it was a courtesy due Mr. Johnson;" a fourth "never heard anything of late against Maryland!" And so this Border State Swiss was sent *with unanimous indorsement* to manage the most delicate and important of our foreign relations; one that demanded a heart and a brain which no single drop of rebel blood had ever visited.

We said in these columns, at the time, June 20, 1868:

"Reverdy Johnson, a Maryland go-between, is to be our minister at London. We warn our British cousins that he represents only the burglars who have got possession of the house for the moment; that he only represents the dastard city which murdered Massachusetts men in 1861, and then slunk, like a whipped spaniel, at the heels of our Massachusetts soldier who, if he conquered nowhere else, did certainly throttle Maryland with his left hand and hold New Orleans in his right. Mr. Reverdy Johnson represents Woolley, Shook, Mrs. Cobb, Weed, Chase, and in part, a timid and disheartened Senate. In the name of Antietam and the 19th of April, 1861, we aver that no rebel hearted Senator from a conquered and still treacherous State can represent the American people. His confirmation, 'born in the eclipse and rigged with curses dark' only marks low tide in Senatorial instinct and honor. * * * Alas! that we are reduced to choose our foreign Representatives out of a flunkey State."

This reminiscense is of no importance. But it is important to point this moral, that the weak and confused moral sense which honors Lee, becomes bondman for Davis and votes office to Reverdy Johnson is full of danger and trouble to the Nation. In ordinary times votes of confirmation mean little or nothing; they may be bowed, or gestured away in a courtesy. At such times Senatorial courtesy may confirm the wickedest or the most intemperate of their chamber to office. But now votes mean "loyal" or "rebel." The Nation reels yet with the great struggle, and no man should be trusted with power anywhere whose whole heart was not inevitably and irresistibly loyal from the first.

The lesson applies at home as well as at London. The South still reeks with treason. Any foreign State, in case of war, would encamp among friends there. England knows that we are still weak; that if she has her Dublin, we have our New Orleans, the seed plot of treason. We need rigorous and prompt reconstruction; the whole power of the Nation in loyal, fanatically loyal, hands, in order so to develop and organize the South especially that sound National feeling may govern.

It is as much magnanimity as good sense will justify to allow reconstructed rebels, after evidence of real repentance, to vote. No man who favored the Confederacy, no Border State man, who could have lived safely at home during the war should ever be allowed with his unsanctified hand to touch the ark.

We were glad to see journals and Senators disowning and rebuking Mr. Johnson while he was disgracing us abroad. But after all it struck us as somewhat impertinent, considering that they were the journals and they were the Senators who absurdly and weakly appointed this tipsy mountebank to represent a loyal people at a hostile court. We should have felt that it was a little more fitting if some honorable Senators had smote upon their breasts saying, "this disgrace my foolish weakness brought upon the land." The excellent indignation spent upon the treaty would have been in place had some of it found expression when a traitor in the White House rewarded his comrade with the highest of foreign offices. An ounce of prevention is worth a pound of cure. What the French call the "wit of the staircase"—thinking of a fine thing five minutes too late—is ridiculous enough. But to plume one's self on the heroism of disowning in office a marplot whom you might have kept out of it—strikes us as reaching an absurdity far beyond that provoking unreadiness.

WENDELL PHILLIPS.

CO-OPERATION AMONG THE FREEDMEN.

COÖPERATIVE farming in England is no longer an experiment. In various localities it has been successfully tried, and found to work to the mutual advantage of all concerned. We printed not long since, as our readers will remember, some account of two of these English Coöperative farms, from the London *Social Economist*. We commended the subject to the careful consideration of capitalists here, who are interested in promoting the welfare of the freed people of the South. The desire of the freedmen for land is equalled only by their desire for education. They should have been provided with homesteads from the confiscated estates of the rebels, their former slave-masters. The day for this, however, Congress has allowed to pass. The next best thing is undoubtedly coöperation, the union of small sums of money, and of laborers, for the purchase and cultivation of land.

We are glad to see that so competent and intelligent a man as WILLIAM CRAFT, whose history is well known to our readers, is already at work to inaugurate a movement for practical coöperative farming among the freed people of the South. He thoroughly understands the peculiarities and the needs of the freedmen, and he is familiar, by his long residence in England, with coöperative farming as it exists there. We doubt not that the movement he seeks to inaugurate in the South will accomplish great good, not only in a material point of view, but as an educational help, and a corrective of the lingering evils of slavery. We find the following in the *Manchester* (Eng.) *Examiner* of April 22d:

"Mr. William Craft, a negro, is at present in this country, endeavoring to raise a fund for the purchase and stocking of a coöperative farm in the United States, with a view to the employment of the freedmen. The *Newcastle Chronicle* says Mr. Craft proposes to raise a capital of £1,500 by subscription, with which he will proceed to one of the Southern States, secure a suitable tract of land, probably on lease, purchase all the necessary implements, and make advances to the people employed on the estate until they understand the system. He believes that the undertaking may be made self-supporting in a year or two. It is not too much to expect that the greater part of the freedmen who possess a little money will be most anxious to join in the scheme, and that associated labor on the land, combined with coöperation in the purchase and distribution of the ordinary necessaries of life, will take root in the Far West on a most extensive scale. It must be borne in mind that the coöperative movement is not merely productive of material benefit; it is also a great educational agency, and, under this aspect, promises to confer inestimable benefits upon the population on whose behalf Mr. Craft is exerting himself. No man living, perhaps, is better fitted for the conduct of this philanthropic enterprise than he who has undertaken it. The past history of Mr. Craft points him out as the man specially adapted for the successful execution of the project. Throughout his interesting and romantic career, from the epoch of his perilous escape from slavery to his daring mission to the King of Dahomey, he has given the most abundant proofs of ability, energy, and integrity. To those who are unacquainted with Mr. Craft, and who lack the materials from which to form a judgment of the merits of his plan, it may be some assurance to know that amongst its active supporters and promoters are Mr. W. E. Forster, M. P., Mr. T. Hughes, M. P., and the executive committee of the National Freedmen's Aid Union of Great Britain and Ireland. The latter body has passed a resolution expressing its warm approval of the design, and its conviction that Mr. Craft is qualified, by his intelligence, aptitude, and integrity, to prosecute it to a triumphant issue.

THE ANNUAL MEETING.

THE Thirty-sixth Anniversary Meeting of the American Anti-Slavery Society, held in this city at Steinway Hall, on Tuesday, the 11th inst., was one of the most interesting and important ever held by the Society. The attendance of Abolitionists was large, including many old and tried friends of the cause, from different parts of the country. There were present from Georgia, the Hon. JAMES M. SIMMS and the Hon. HENRY M. TURNER, two of the expelled colored members of the Georgia Legislature. Dr. F. R. LEES, of England, whose recent arrival in this country we announced last week, was also present, and expressed, in an eloquent address, the hearty sympathy of the English people with the cause of impartial freedom in this country. On Tuesday evening Senators WILSON, of Massachusetts, and STUART, of Nevada, were present, and by invitation addressed the meeting, expressing cordial interest in the labors and object of the Society, and testifying as to the continued necessity for its existence, until the unjust disabilities of the colored people shall have been fully removed. The addresses by FREDERICK DOUGLASS, Mrs. LUCY STONE, Mr. SIMMS, ANTOINETTE, BROWN BLACKWELL, Dr. CHARLES B. PURVIS, Mrs. CORA DANIELS TAPPAN, STEPHEN S. FOSTER and FRANCES E. W. HARPER, all excellent in quality, were listened to with deep interest. Mr. PHILLIPS was never more eloquent and effective. The Society held a Business Meeting at Dodworth Hall on Wednesday, the 12th. We shall present in the next, and subsequent issues of THE STANDARD a full account of the proceedings, as reported by Mr. Yerrinton. The following resolutions were among those adopted:

RESOLUTIONS.

Resolved, That we look back with profound gratitude on all the events of the last nine years; seeing clearly how effectually all things have worked together for the promotion of justice and securing impartial liberty—and we recognize with especial satisfaction the vast stride which the Nation has made within the last twelve months.

Resolved, That we see in the XVth Amendment proposed to the National Constitution, the cap-stone and completion of our movement;—the fulfillment of our pledge to the Negro race: since it secures to them equal political rights with the white race or, if any single right be still doubtful, places them in such circumstances that they can easily achieve it; and we urge upon every abolitionist the utmost possible exertion to make sure of a speedy ratification of this indispensible guaranty: and, if it be necessary to such result, we beg Congress to carve as many States out of Texas as will put the ratification beyond question.

Resolved, That we hail with cordial welcome the wise and statesmanlike words of the President, in his Inaugural, commending this Amendment to immediate ratification, as also his auspicious movement toward impartial liberty by putting colored men into important and honorable offices.

Resolved, That in our judgment, the government has not been sufficiently prompt and vigorous in its efforts to put a stop to the anarchy and bloodshed that reign so widely at the South—it has, in many sections, given no adequate protection to life and no sufficient punishment to daring crime; and that Congress itself was deeply in fault in adjourning without some earnest movement to quicken the steps of the Administration in this direction and make its policy more effectual:—as well as in leaving the rebellious mob of Georgia in nominal possession of that State.

Resolved,—That in the ostracism and exclusive action of the most of the public houses in this city, toward the colored people, we see but too plainly the pro-slavery spirit of Southern Slavery which fully justifies the continued and earnest remonstrance of this Society.

Resolved, That we see with especial satisfaction that the Lieutenant Governer of a State, black though he be, can be courteously received in a New York Hotel—and since neither Church nor Press has yet roused itself to put an end to this heathenish and infamous spirit of caste, we trust that the blacks of the South will claim their full proportion of State offices in order that Governors having broken their way into Hotels, Churches, Lecture-rooms, and the other resorts of men, the private citizen who shares the color of the first champion may in time find admittance.

Resolved, That though we expect to see this inhuman and unchristian prejudice against race yield to the social and civil influences, which even now set against it, long before it shall have ceased in the churches and without their aid, still this does not lessen the guilt of the religious bodies which have so obstinately persisted in pandering to it.

Resolved, That we see with delight the Abolition of Slavery by the Insurgent Patriots of Cuba and trust our government will give them prompt recognition; and we welcome the steps which Spain herself has taken in the same direction; hoping that she will recognize the liberty of others while struggling for her own.

Resolved, That the reconstruction of the South rests on the education of the masses—and this on the introduction of the common school system which prevails at the North; which cannot live but in a closely settled community; hence the New England village must be introduced at the South, and in order to do that, the lands of the South must be open to purchasers in small lots. We urge the Government, therefore, to adopt a land policy which will secure this result.

Resolved, That we denounce the proposition now before Congress to abolish elective government in the District of Columbia in whole or in part, as a plot to cheat the freemen of the District of their new-born freedom; and that we call on all true-hearted Senators and Representatives, especially those on the Committee on the District, to see that the crime does not stain the Capitol of the Nation.

Resolved, That as in a Government like ours everything rests on public opinion—and as the vitally important social rights of the negro will never be granted him, nor his political rights, however guaranteed, be fully enjoyed, until an enlightened and Christian public opinion permeates and rules the Nation, we remind all Abolitionists that their work is not done until public opinion, impartial and rigidly just, protects all the rights of all human beings.

WOMAN SUFFRAGE IN MASSACHUSETTS.

THE joint special committee to whom were committed the various petitions for suffrage to women, and the remonstrance of Mrs. Dolly Chandler and others against the same, made a report at great length. The report refers to the number of petitioners, and addresses to the committee, speaks of the importance of the subject, gives a history of the progress of the woman suffrage movement in the public mind, enumerates some of the anticipated results which will follow woman's suffrage, gives the various arguments for and against the measure, and answers the objections which are usually made against it. The report is signed by nine members of the committee, all but Mr. Dowse of Middlesex of the Senate, and closes with recommending an amendment to the Constitution, to secure suffrage to women. The resolve providing for an amendment to the Constitution is in the usual form, to be passed upon by both branches of two successive legislatures, and submitted to the people for their approval and ratification. The Article of Amendment is as follows: "The word male is hereby stricken from the third article of the amendment of the Constitution. Hereafter women of this Commonwealth shall have the right of voting at elections, and be eligible to office upon the same terms, conditions and qualifications, and subject to the same restrictions and disabilities, as male citizens of this Commonwealth now are, and no others."

GOV. JEWELL, the recently inaugurated Republican Governor of Connecticut recommended in his address the ratification of the pending Fifteenth Amendment in the following terms:

"An amendment to the Constitution of the United States is proposed, prohibiting any discrimination in the rights of citizens to voto on account of race, color, or previous condition of servitude. When this proposed amendment becomes part of our Constitution, a troublesome political question will have been settled, and justice will have been done to a race, both of which results are very desirable, and are called for by every consideration of sound public policy. I trust the amendment will be promptly ratified."

The Connecticut Legislature is now in session, and the Amendment has already been ratified by the Senate.

The Labor Reform League holds a Convention in the Mieonian, Boston, Tuesday and Wednesday, May 25th and 26th.

PERSONAL.

COL. S. F. TAPPAN, of the Indian Commission, and Mrs. Cora L. V. Daniels, were married in Washington on the 10th inst.

Miss Kate Field delivered her lecture on "Woman in the Lyceum" Monday evening, before a large and appreciative audience at the Union League Theatre.

Mr. Charles H. Sweetser, who started the New York *Round Table, Evening Gazette, Evening Mail*, and *The City*, is now connected with the St. Paul (Minnesota) *Evening Despatch*.

The papers announce the death of Miss Catherine Frances Birch Macready, the eldest surviving daughter of the eminent tragedian, at the age of thirty-four. She died on the 25th ult., on her homeward voyage from Maderia. She was known in literary circles as the author of several poems. Mr. Macready is now living at Cheltenham, and it is said that he is in very bad health.

The Washington correspondent of the *Boston Commonwealth* says:

"To-day, I looked in a moment to see Frederick Douglass' son at his desk in the 3d Auditor's Office of the Treasury Department. What a magical transformation in public sentiment since I first met his father, twenty-nine years ago, at an Anti-Slavery Convention in Lynn, Mass."

A teacher at the Shaw Memorial School in Charleston has furnished the following interesting letters for publication:

LETTER FROM JOHN G. WHITTIER.

"AMESBURY, 28th, 4 mo., 1869.

"*To the Sec., L. F. A.:*

"Dear Friend: I cheerfully comply with thy request as respects the copy of a letter from the little black boy to whom allusion is made in my verses, 'Howard at Atlanta.' The letter was accompanied by one from Mary Whhington, daughter of my dear friend, Dr. Withington of Newburyport, who is a teacher at Atlanta. She speaks of Richard in strong terms of commendation.

"Very truly, thy friend,

"JOHN G. WHITTIER."

WHAT THE NEGRO BOY WROTE THE POET.

"Atlanta, Ga., March 29th, 1869."

Mr. John G. Whittier:

"My dear Sir: I have heard your poem read and like it very well. I go to school to Miss Twitchell from Connecticut. I study Third National Reader, Davies's Intellectual Arithmetic, Walton's Written Arithmetic and Geography. I have a very good teacher. We have very nice Sunday and day schools. Our pastor, Rev. C. W. Francis, is to be installed this evening. He has been the cause of many coming to our Saviour and so it is with the teachers; they are very kind. I am a little miller boy and expect to go to work this week. You make a mistake in thinking that I said 'massa,' for I have given up that word. I thank you very much for your interest in our people.

"Very respectfully, RICHARD B. WRIGHT.

Our Boston Correspondence.

BOSTON, May 10th, 1869.

THE scale of the great musical festival projected for next month is so enormous, that many of our own people, as well as strangers, have thought of it only as a wild speculation. An aspect of reality is now given to the matter by the almost entire exterior completion of the immense building in which the festival is to take place. When people have gone so far as to erect a structure 500 feet long, 350 feet wide, and (in the centre, throughout its lengths,) 90 feet high, we may feel confident that whatever else is needed for the success of the enterprise will be provided. An organ of adequate size is now building. There is to be an orchestra of 1,000 pieces, and a chorus of 20,000 voices. The auditorium is to contain seats for at least 16,000, and there will be standing places, more or less eligible, for tens of thousands more. An admirable selection of music, classical, sacred and patriotic, has been made; rehearsals, including a plan for the discovery and rejection of incompetent singers, have been for sometime in progress; and now arrangements are making for the lodging and subsistence of such of our expected guests as may arrive after all the hotels and boarding-houses are filled. One thing is certain; on the 17th of June there will be a crowd in Boston.

The sermon in favor of Romanism, delivered by the Paulist Father Hecker in the Music Hall a few Sundays ago, has aroused numbers of clerical disputants, who have ever since been combating him and his system. It was easy enough, by appeal to common sense, to refute his pretence of the "reasonableness" of that system; it was easy enough, by the help of the Pope's Encyclical letter, to annihilate Father Hecker's claim of Rome's allowance of liberty of conscience and freedom of opinion; it was also easy enough to show that the authority which Rome pretends to wield has no foundation and no reality; and now some of the combatants are proceeding to warn the community of the great danger of allowing such a system to be taught among us, and the need of making systematic, and energetic, and constant opposition to it.

It seems to me that, if the supporters of the church of Rome were in power, there *would* be great danger to the community from their system, and from the means by which they reduce it to practice. Claiming, as they do, the right to a monoply of the work of religious instruction—claiming, as they do, that what they recognize as rightful authority in religion ought to be enforced upon the rest of the community, irrespective of *its* belief or consent—it is plain that the power of the majority, placed in their hands, would at once interfere, not only with our freedom of action but with the free expression of our thoughts. They would use their influence, by every available method, against allowing what they call "heresy" to get even a hearing in the community; and they would claim that this despotic exercise of repressive power was not only right, (authorized by the one true church), but benevolent, a protection of the community from its greatest danger, the danger of free thought.

True, there is very little danger that the Inquisition, with its tortures and burnings, would be established on this side the Atlantic. Civilization has somewhat restricted the power of priests as well as of kings. All we should have to dread would be the *influence* of the church and of its subjects, *exercised in every possible manner*, against the expression of ideas opposed to their own. If the Roman church had power, its laws would forbid the preaching of Protestantism; its whole moral and spiritual influence would discourage and repress the influences belonging to Protestantism; its officials would prevent the profession of Protestantism.

But if there is such danger in these possibilities in the future of the Romish Church, is it not well to look at the similar pretensions of another ecclesiastical party which is not only in existence, but in power? The five-fold Protestant church, which calls itself "evangelical," and pretends, not less than the Romish church, to be an official expounder of the only way of salvation, is *now doing* what it fears its rival may gain power to do; namely, interfering to prevent the free expression of opposing ideas.

For several years past, the newspapers and magazines which represent the group of sects in question have made loud complaint of two widely read publications, the *Atlantic Monthly* and the *North American Review*, because they have expressed theological opinions differing from those of their critics. For some months past they have made bitter (and often false) accusations against the preachers and hearers of public discourses in the Music Hall, and in Horticultural Hall, for the same reason; namely, because the former have dared to express, and the latter have dared to go and hear, ideas, differing from those of the (self-appointed) critics. And now one of these would-be censors of the press takes another step, and, in a formal article on "Editorial Responsibility," urges upon the conductors of daily and weekly secular newspapers the duty of refusing to report, or of omitting from their reports all mention of, ideas displeasing to the clerical conductors of the papers called "religious!"

The fact which has brought out this ingenious remedial proposition is that, in the daily papers of Monday are found "reports of utterances in certain places on the preceeding Sabbath;" that is to say, abstracts of sermons and lectures delivered by people of sects called heterodox, or of no sect. The two reasons given for this proposed interference with the function of the modern newspaper are instructive, being, both of them, just what Roman Catholic propagandists would say against Protestant statements of doctrine.

The first reason offered for the suppression, by reporters, of all matters conflicting with the orthodox creed, is this:—*though other people wish for them, we and our set dislike them; ergo, they ought not to be published.* The editorial method of expressing this proposition is the following:—

"We set out of the account the common plea that their reports of such utterances are demanded and relished by a portion of their readers—a plea that might be decidedly offset by the fact, of which they cannot be ignorant, that a large portion, not only of their readers, but even of their paying subscribers, do not demand or desire them, but, on the contrary, disrelish and deprecate them as, for many reasons, objectionable and offensive."

The second reason is the one intimated in the last words of the preceeding extract. Those doctrines which are in conflict with *our* system are of course bad doctrines; they are "objectionable and injurious;" they "violate important moral obligations;" they are "pestilent influences;" they are "subversive of the foundations of religion and morality."

Who would suppose, from this array of epithets, that the late Rev. Dr. Channing is the person remotely impugned by them? that the ideas thus stigmatized are declared by these very critics to be the logical result of the doctrines he taught.

Our editorial censor proceeds to assume that the secular brother editors he addresses are in feeling and conviction with him; that they know that sermons and lectures which carry out to their logical result the doctrines taught by Dr. Channing *are* destructive, pestilent, subversive, etc., etc.; and that they will take up this line of modification of their papers to suit the ideas of orthodoxy as soon as a majority of "their paying subscribers" is found to prefer that course.

The *Daily Advertiser*—the only paper I have seen which has commented on these presumptuous impertinences—treats them as "a friendly admonition," and replies that matters of opinion and belief are *not* among the things to be excluded from reputable journalism; that newspapers which profess to reflect anything of the life of the times would fall, if they were so limited in regard to reports and intelligence; that the same rule further applied would decimate our school-books and our libraries, and leave in the dark many a sincere inquirer for the truth; that writers and printers must (and safely may) presume a little on the discrimination of readers; and finally, that Protestantism, being now in power has nothing to fear from the use of that liberty which it prayed for in its weakness.

NORTH.

GOV. DUNN VISITS THE PUBLIC SCHOOLS.

A CORRESPONDENT sends us the following account of Gov. Dunn's visit to the public schools of this city:

To the Editor of the Standard:

On Tuesday last, 27th ultimo, Hon. O. J. Dunn, Lieutenant-Governor of Louisiana, in company with his friend, Peter W. Downing, Esq., of this city, and R. H. Shannon, Esq., late United States Commissioner for the District of Louisiana, paid a visit to several of the Public Schools in this city. On their arrival at Grammar School No. 55, in Twentieth street near the Seventh avenue, they were met by Hon. S. S. Randall, city superintendent of Public Schools, and James Kelly, Esq., one of the Board of School Commissioners, and after a formal introduction with Mr. Baker, the Principal of this school, all the class-rooms were visited and inspected, when the distinguished visitor had an opportunity of observing the scholars engaged at their studies. From this school the party went to the Female Grammar School in Twenty-fourth street near Eight avenue, where they met with a most pleasing and enthusiastic reception from Mrs. Kennedy, the Principal of the Primary Department, and Miss Clarke the Principal of the Grammar Department, by whom the Goveror was so agreeably entertained that he remarked that he thought his education would be finished after he had completed an inspection of this school. This is one of the finest and the most numerously attended female schools in this city, and has long been celebrated for the accomplishments of its teachers, as well as the beautiful display of the girls who are the pupils of this deservedly popular institution of this city.

From this place the party proceeded to the Thirteenth street school, under the charge of Mr. Hunter, Esq., one of the most popular Principals in our Public Schools, and arrived there just as the pupils were about to go through their marching evolutions preparatory to proceeding to their class-rooms. After the party became seated upon the platform, a bell was rung, and the scholars filed in single rank, class by class, marching in perfect order to the music of a piano, which was played by one of the female teachers of the school. This occupied some fifteen minutes, until the main room was filled with about 1,000 of some of the finest of the male youth of our city, in whom are centred the hopes and glorious expectations of many a loving parent.

After the school was brought to order, one of the boys was called out and delivered a beautiful poem, in a clear voice and with excellent gesticulation; a secular school piece was sung; when after an appropriate introduction by Mr. Randall, the Lieutenant Governor arose and made a short address to the school. In this address he alluded to his position, to which he had been elected without solicitation on his part; that he was not a speech maker; he could not express his feelings in words at the kind and beautiful reception with which he had been greeted in this school; he should always remember it to the end of his days; that he hoped to see some of the boys now before him, after they had finished their education, come to Louisiana, where he lived, and if they should want his assistance, to call upon him and he would serve them as he best could, and after giving them some good advice closed his remarks with a wish for their happiness, prosperity and future welfare. His remarks were listened to with respectful attention and greeted with great applause by the school, and as for the Lieutenant Governor it is not too much to say that this was the most pleasing of all the pleasant receptions which he has met since he came to the North, and so he expressed himself after it was over. The party after leaving this school went to the Hall of the Board of Education on Grand street near Crosby, when the gentlemen in charge, Mr. Randall and Mr. Davenport, the clerk of the Board, escorted the Lieutenant Governor through all the departments connected with the work of the Public School system of this city.

Since this gentlemen came to this city he has visited two of the colored public schools, one in Seventeenth street under the charge of Mrs. Tompkins, and one in West Forty-first street, near Seventh avenue, under the principalship of Prof. Reason, in both of which he was entertained, where he saw what was done for the people of his color and race in their improvement and education by the people of this great city.

Especial thanks for the kind reception of Mr. Dunn in the public schools are due to Mr. Randall, the city superintendent, and R. H. Shannon Esq., formerly one of the members of the Board of Education, and to his friend Peter W. Downing Esq., who accompanied this distinguished gentleman in his tour of observation among the schools of New York.

"NATURAL RELIGION."

A DISCOURSE BY MR. R. W. EMERSON OF CONCORD.

Read at the Twelfth Sunday Afternoon Meeting, at Horticultural Hall, Boston, April 4th, 1869.

IT is an opinion that is very often heard throughout our society that a certain temperance, a middle course—to pitch your voice on a key that you can hold, to pitch your habits on a key that you can hold, to use the positive degree, to rely on a common sense—is the wisdom of the world. It is wonderful how rich every man's experience is in lessons of this kind—illustrations of this wisdom. The common lot is to be preferred. Give me neither poverty nor riches. It it a great happiness to be born in a temperate zone; the truth can never hurt anybody. The one vigor that delights us is clean power—in an engineer, in a sailor, in a workman, in a scholar—unprofessional skill. We look away from the boy who does or says a good thing for fear he may neglect instead of saying or doing another as good. To be relieved of making a show, we will go for things and not appearances. Now I have to say that I think this temperance, this modest measure, this common sense rule applies as well to our religious nature as to the common arts and sciences of life. A religion of the simplest elements, the first duties that everywhere exist commanded by the primal sentiments; that need no magnificent enunciation by ancient prophecy, or special messengers attended by angels from the skies, but are born in the Indian and Hottentot, and only need to be obeyed in order to speak with a clearer voice, and deliver the whole code of moral and spiritual life. I like to be invited and I like to invite to Realism; to the simple truth, which never yet hurt anybody; to the riches of the poor; to the height of lowliness; to the elements of water and bread, and to the highest heavens through this universal path. The first position I make is, that natural religion supplies still all the facts, which are disguised under the dogmas of popular creeds. We have inextinguishable assurance that all is well even when things look the worst. We believe a great deal which is never or rarely expressed by us. We don't penetrate to our secret conviction so as to be able to define or state it; but it diffuses an atmosphere of tranquility through the days and animates our actions; as the Indian breathes the same air as the chemist, though perhaps he never heard of the air nor thought of it as an element, much less knows its composition. The beneficent inevitabilities are always sapping every seeming propriety built on a wrong. The greatest good of the greatest number is our coarse expression of the valid law. No matter how you seem to fatten on a crime, that can never be good for the bee which is bad for the swarm. What matter how many slaves the planter has if every one is an enemy! What matter how rich, if the man is afraid! What matter how well the sugar grows, if the children are rotten before they are ripe; if he is feared by day, if he fears by night! Not thus a sublime confidence is fed at the bottom of the heart, that in spite of appearances, in spite of malignity and blind self-interest, living for the moment, an eternal beneficent necessity is always bringing this right. And though we should fold our arms (which we cannot do, for our duty requires us to be the very hands of this guiding sentiment), the evils which we suffer will at last end themselves from the incessant opposition of nature to everything hurtful to another revelation. Another thing in which the human mind everywhere delights is the plain doctrine of integrity. It is easy to pick out brilliant men, generous men, martyrs, men of genius, heroes, but uprightness and truth are rare. Honesty above sacrifices. "Integrity," said Socrates, "is better than charity. The gods approve of the depth and not of the tumult of the soul." "It is easier," Dr. Johnson remarked, "to be beneficent than to be just."

No doctrine of science has been so much agitated as the opinion in the discovery of Oersted, which has so occupied the attention of physicists; this, namely, that galvanism, electricity, magnetism, were only forms of one and the same force, and convertable each into the other; that electricity could communicate to a bar of steel the power to attract, and, on the other hand, that a magnet could give the electric spark. This doctrine was presently extended by experiments to showing that not only magnetism and electricity, but light, heat, gravity, muscular action are all disguises or forms of one and the same force. From this identity is the one step that has already been taken to assert and show unity of power and unity of substantial composition in the entire living world. That is the last statement of Huxley. But these attempts of latest science are a slow showing of particulars of the broad and older assertion of philosophers, that each new fact was only a variety under the same old law, which Newton expressed when he said, "The world was made at one cast." It is only a particular instance of unity that Buffon and the physiologists taught, when they showed that Nature, in the creation of all her animal forms, from the lowest and oldest fossil up to mammals and man, has worked on one plan, from which she has never swerved. As this unity exists in the organization of insect, beast, bird, still ascending to man, and from the lower types of man to the highest, so it does not less declare itself in the spirit or intelligence of the brute. In ignorant ages it was common to vaunt the human superiority by underrating the instinct of other animals. Better discernment finds that the only difference is of less and more. Experiment shows the dog to reason as the hunter does, and all the animals show the same good sense in their humble walk that man, who is their enemy or friend, does; and if it be in smaller measure, yet it is not damaged, as his is often, by freak and folly. St. Pierre says of animals that a moral sentiment seems to have determined their physical organizations. This unity of design in the creation—this unity of thought—is the key to all science. There is a kind of latent omniscience, not only in every man, but in every particle—that convertibility which we see in plants, whereby the same bud becomes a leaf, bract, sepal; flower, seed, as the need is; so that repairs are made, and when one part is wounded the deficiency is supplied by another. This self-help and self-creation proceed from the same power which works in the feeblest and meanest structures by the same design in a lobster or in a worm, as a wise man would if imprisoned in that poor form. It is the effort of God, the Supreme Intellect, in the extremest boundary of his universe; and long before Newton, a broader philosophy asserted the perfect agreement between matter and mind, and affirmed that there is nothing on earth which is not in the heavens in a heavenly form, and nothing in the heavens which is not in the earth in an earthly form—their expression of that mystery in which all poetry and all language is founded, that we are able to find symbols of our sentiments and thoughts in the objects of nature; that the whole of nature agrees with the whole of thought.

Swedenborg affirmed this through all his scientific writings, and then attempted it again in his religious works, that nature is no other than philosophy and theology embodied in mechanics. As we say sometimes, "the anioms of geometry translate the laws of ethics."

I remember when talking with one whose picture of the "Rewards of the Future" appeared to me fanciful, he said, "It is not so in your experience, but it is so in the other world." I was prompted to reply, "Other World! Do you not know that the laws above are sisters of the laws below? Other world! There is no other world! Here, or nowhere, is the whole fact." All the universe over there is but one thing, the old double, Creator—Creature, Mind, Matter—Good—Evil. We have heard from old time the sharp warning, "Be sure your sin will find you out;" for God's watchmen never slept. Wherever a man commits a crime, God finds a witness. But the new art of Daguerre and photographing had an awful hint from Nature, and it was shown that there is no solitude for secret sacrifices; that every secret crime has its reporter; that this boast of poets and scream of prophets was true in living nature, since every ray of light reflected from your body makes a picture or a record of your acts. If our dull eyes cannot read the record, finer eyes can, as is shown by the fact that the photographer has learned to save the picture we make for our obtuse senses. There is wonderful agreement in all souls in the right as to the right way. The common sense of mankind and the common statement agree. As we rise to the highest minds there is a still better mutual intelligence; and who can doubt, that read their memorable sayings, that if Buddh, Confucius, Socrates, Böhman, George Fox, should meet they would perfectly understand and confirm each other's word. The good spirit is never totally withdrawn from us. Cheaply as we hold ourselves there are faint presages in every man's mind of a good belonging to him which he has never tasted, foreshowing that the rapture of absorption into the divine life is not for poets nor for prophets, but is for him. Take the examples of men in the world who have seen the excellent law and lived in its splendors. On these men's words and actions churches are founded.

An era in human history is the life of Jesus, and its immense influence for good, leaves all the perversion and superstition that has accrued almost harmless. Mankind have been subdued to the acceptance of his doctrine, and cannot spare the benefit of so pure a servant of truth and love. Of course what proved so attractive to the hearts of millions, drew the hypocrite and ambitious into its train, who used his name, falsified his history, and undid his work.

We measure all religions by their civilizing power. We account Mohammedanism, Mormonism, Thugism, Agapism, and other sects, old or new, which gratify the passions, as mischievous, and therefore false. Christianity, on the other hand, throve against the physical interests and passions of men, and needs no other stamp of truth. So does Stoicism; so does Buddhism, and every high enthusiasm. They all stand on the same evidence of prosperity against the external interests of men. But changes occur, and no religion has passed through more changes than Christianity. The Christian religion of seventy years ago was an iron belt to the mind yet giving it a concentration of force that made people respectable by determining their thoughts on the eternal world. Now men seem to forego truth, to want steadfastness, to suffer in character and intellect. Perhaps it is the result of a temporary anarchy

The impertinence with which we seek to force on each other our own precise dogmas is useless. It is a difference of depth and mental character. One man is so uncommonly social, affectionate and leaning; cannot remember what he reads, but only what his friend reads to him. What he thinks is only what his friend thinks. He must have idealized persons. But he who sees the compensations in life, the perfect balances of nature, its omnipresent, irresistible moral, the Nemesis of cause and effect, will prefer the grandeur of that law which he finds in himself, which are there and nearest, to any dealing with mediators. One of the devoutest souls I have ever known—prayer all his business, all his pleasure praise—lived in perpetual entreaty to the First Cause: "Only let me know Thy direct will without mediation, and I will hail every calamity." The distinctions of which I speak are fast fading away, though the old flags still wave on the towers, and men cling to names and organizations. There is a consciousness of being the last to leave the sinking ship; but the living voice, the old terror, the old form, is gone. There is a natural prudence in most of the thoughtful men which disposes them to a respect of settled worship whenever it is innocent, especially in matters of speculation, of which much is to be said on both sides. In religion is certain slowness and amiability, a sense that the deepest feeling of man is engaged, that puts down doubt and raises a feeling of calm acceptance. Every intellectual man, almost, has altered in his relations to the old church. I may say that every intellectual man, the young men of intelligence, are all on the radical side. It doesn't appear in votes, nor is it in any manner public. The leaders of society don't wear their hearts on their sleeves—a shrewdnes, natural and pardonable. They don't talk infidelity; almost no man does at first. They look about to see what unlooked for supports the old faith will show when assaulted. They look to see if these doubts and perplexities that pervade their minds are shared by others they love. They never make haste to announce them. It were unwise, perhaps mischievous, to shake the settled faith of another until a new shall appear to take the place of the old. We know how hard it is to say things disliked by your audience. It is not well to utter any deep conviction of the soul in any company when it will be contested. A truth polemically said loses half its effect. The aid that we can give each other is only sympathetic, instinctive.

Jesus was Jesus because he refused to listen to another, and listened at home. We are dealing with inevitable forces; we can't set whims against destinies. I think the world listens with increasing hesitancy to any story of miraculous facts as an accompaniment of truth. There is something childish, something less than the largest, something that does not appeal to reason, in accepting a thing as historically miraculous.

Now, the existence and history of Christ are doubted and denied by some learned and critical persons in perfect good faith. All facts in regard to the existence of Christ are not a spiritual reality, for they could not deny the existence of justice, love, laws and ime, I suppose. The teaching shows that the omnipotence of the will is spiritual which teaches that whatever proceeds forth from the soul outward to all things, and not to the soul from things. Then the manner in which the sacred histories are received—the personality of these histories interferes with religion and converts it into theology. The whole quantity will not be divided. Although the Seraphim should claim our name, the poor boon must be refused. I have sometimes thought, and indeed I always do think, that the sect of the Quakers in their best representatives appear to me to have come nearer to the sublime history and genius of Christ than any other of the sects. They have kept the traditions perhaps for a longer time, kept the early purity, did keep it for a longer time, and I think I see this cause, I think I find n the language of that sect, in all the history and all the anecdotes of its leaders and teachers, a certain fidelity to the Scriptural character. They don't mistake themselves, to be sure, outwardly into purism, into plainess; but the fact appeared. When Edward Pyatt saw the eagerness of the people of Newport to detain him among them, he replied: "We having no command to stay, but being permitted to pass from hence, the pure power moving thereto; but should we go it the Lord commands us to stay, we should then be wanderers already, for such are wanderers." You can only come at the thoughts and doctrine, and what we wish to present; you can never come to any piece or part till you put your whole reliance in the moral constitution of man, and not at all in the historical doctrine. The imagination is always present, and, aiding in every manner, carries out all the sentiments. The doctrines of the natural religion and the doctrines of realism are those on which all thoughtful men must rely. We pass for what we are. It is impossible to conceal your opinion. Your opinion is known by the very attempt of concealment, for when an opinion seeks the darkness you know what that opinion is. He must be a very strong man who can hide his inclination. People can't get away from their brain or from their affection. Wherever there is a wrong the response is pain. The man who seeks to commit a crime with impunity is one who watches when nature will take her eye off him, or waits for a moment when he can dodge the law of gravity. Life is a perpetual instruction in cause and effect. Whatever any one desires from another the same returns upon himself. Nothing which we don't invite. "Morality," said Lowman, "is the practice of reason. The intelligent being—says Kant's law—the intelligent being has its own proper end, and can never become a simple means through the ends of another act; that the immediate motive or mechanism of organization will become a universal rule in legislation for all intelligent beings"—a good word in which that was the admitted or accepted rule of all the actors. He that commits a crime defeats the object of his existence. I quote these statements or hints with joy, because the commanding fact, which men do not see, is the all-sufficiency of the moral state.

The electric telegraph has immensely reduced the size of our planet, as if it had put all nations in one chamber. Men now communicate from England to Bombay, from Boston to San Francisco, from Boston to Paris, and to Egypt, in little more time than it would take two guests, say at the President's levee at Washington, to join each other from the two sides of the drawing-room. And this telegraph is still in its infancy, and all its influence is yet to be unfolded. When it comes into cheap, universal use, and supersedes letter-writing, every burning word that is spoken in any quarter will instantly vibrate throught the entire population of the globe. As that of course assimilates men they will correct each other; everything fantastic, absurd, will be voted down by the opinion of nations. Every superstition of each will be looked through and looked down, and language, opinions, politics and religions will be tried by a final test. It is easy to see in such perfect intercourse where the points of agreement will be found. In the comparison of the Scriptures of each nation there will be a wonderful agreement in doctrines and maxims which each must embrace in its own. In much competition none will be forward, you may be sure, to exhibit its wild mythology or its oppressive and antiquated customs. Each will instinctively commend its reason and virtue by holding up what examples all men will confess to be true and admirable; what pure humanity, prophet, thought, aspiration.

Let me give a few examples from the Hindoos and Mohammedans, though I believe some such have already been produced in this series of lectures; perhaps they are identical with mine. The character of Mohammed is on the page of history very bad. There is, however, among the Mohammedans another series of legends about him which contradict those which have become current in history.

There are many anecdotes of this kind which indicate the same enthusiasm that has so often appeared in the Christian church, and among the Platonists, also in the East, in India. The Hindoos have this story: That when God created the ground it trembled, and couldn't rest. Then He created the mountains to keep it still. But there is a tradition of a certain spiritual elevation in the character of Mohammed, which appeared afterward in his followers. And certainly in the Koran, whether they have borrowed the Christian Scriptures or not, there is abundance of noble sentences. Mohammed said, "I have hours when neither an angel nor the Cherubim can understand me." There is a story of a pious woman, Rabia, who lived in the second century of the Hegira, of whom Ferideddin relates that as she once went through a field, she cried aloud, "longing after God has seized me." There are also many similar stories about her, in which she exhibited faith in the Supreme Being.

Mr. Emerson then proceeded to quote passages from the Vedas and Koran, and closed with a reiteration o the sentiments expressed in the beginning of his discourse.

[For the Anti-Slavery Standard].

SONNETS.

To E. B. C.

I.

FRIEND of the friendless! true as tempered steel,
And just as keen when some outrageous wrong
In wealth of fraud, or pulpit-fortress, strong,
Sets on the poor of God its mailed heel,—
But quick with all a mother's heart to feel
For the scarred outcast,—souls devoted long
To pain and loss;—I see around thee throng
All bleeding bosoms for thy touch to heal!
Pale Sorrow comes for soothing, Hunger waits
Her daily bread, and Penitence to renew
Her virtuous strength. The stranger in Thy gates
May find home-welcome, and the noblest Few,—
Truth's chosen champions, eager for the fray,
An Ally clear and constant as the day!

II.

Thy earnest soul hath natural eloquence,
Not the lithe posturing of consummate art,
But simple movements of an honest heart
That withers vice, and folly, and pretence,
With upright truth, and downright common sense!
The timid soul might shiver, the bigot start,
At thy tongue's bluntness, but the True depart
Blessing the love that is their firm defence,
Among thy gods, the gallant, strong and free,
Beauty stands eminent in her regal niche,
And household Love with children round her knee
Sits by her lamp, and sheds a beam more rich;
Though now an armed Apostle, battling Ill,
A Woman, Mother, Friend, and Sister still.

G. S. BURLEIGH.

VALLEY FALLS, R. I., April 8th, 1869.

THE WORKING WOMEN OF BOSTON.

A CHARNEL-HOUSE FED BY SORDID EMPLOYERS.

STATEMENTS AT THE RECENT CONVENTION.

THE chairman of the convention of workingwomen in Boston, on Thursday week, was Col. William B. Greene, a nephew of Col. Greene, of the *Post*, and connected by marriage with several of the wealthiest families in Boston—his wife being a daughter of the late Robert G. Shaw. Col. Greene commanded the 14th Massachusetts regiment in the war, but like the rest of his family is a Democrat. He made no extended speech in the convention, but occupied the chair throughout the session. The call, requesting workingwomen to assemble and consider the plan for colonizing poor women upon lands to be provided by the State, was issued by a self-constituted managing committee of three women, Mrs. Aurora Phelps Miss Jennie Collins, and Mrs. E. T. Daniels. Miss Collins is a tailoress by trade, though she is engaged in lecturing upon labor and other questions. Mrs. Daniels has been a sewing-machine operator, but is now married Mrs. Phelps is the guiding spirit of the movement; she is a young woman of considerable cultivation, pleasing address, and great energy of character, who was born in Massachusetts and received a fair New England education. She married an Englishman and lived in good circumstances and happily, till his death, during the war, in one of the Southern prisons, when she was thrown upon her own resources. She then resumed her maiden name and came to Boston, where she experienced for the first time the hardships and privations which women dependent upon their own exertions for support in our large cities have to endure. She had before this time taken an interest in the welfare of the workingwomen of the country, but this feeling was now converted into a burning zeal to do something for the alleviation of the condition of her sex in the city where she had toiled and suffered so much. Her thinking about the matter resulted in a belief that what workingwomen most need is homes of their own, amid country air and surroundings. For some five years she has been agitating the subject among the workingwomen and the wealthier citizens of Boston. She tried for a long time to enlist the sympathies of the latter in her plans, but met, as she represents it, nothing but cold indifference.

Mrs. Phelps said: "We do not think the men of Massachusetts know how the women live. We do not think if they did they would allow such a state of things to exist. Some of us who signed the petition have had to work for less than 25 cents a day, and we know that many others have had to do the same. True, many get good wages, comparatively, for women. There are girls that get from a dollar to a dollar and a half a day, either because they are superior laborers or have had unusual opportunities. But many of these poor girls among whom it has been my fortune to live and work are not skilled laborers. They are incapable of going into business for themselves or carrying on for themselves, and incapable of combination; they are uneducated and have no resource but the system that employs them. There are before me now women whom I know to be working at the present time for less than 25 cents a day; some of the work they do at these rates is from the charitable institutions of the city. These institutions give out work to women with the professed object of helping them, at which they can scarcely earn enough to keep them from starving, work at which two persons with their utmost exertions cannot earn more than 45 cents a day. These things, I repeat, should be known to the public. They do not know how the daughters of their soldiers fare. I do. They have a little aid, to be sure, from the State, but it is only a little, and they have, to-day, to live in miserable garrets without fire, and during the cold winter, with scanty food and insufficient clothing, they go out daily to labor along these beautiful streets. Do not you think that they feel the difference between their condition and that of the rich, well-dressed ladies who pass them? If they did not they would be more or less than human. But they work on bravely and uncomplainingly, venturing all things for the hope of the life that is to come. We know that there is wealth enough in this State and in this city to remedy this state of things, and that it only needs to be brought before the people to be done. Our legislators will not let such a state of affairs last. There are lands close to the city of Boston which can be bought at prices ranging from $50 to $75 an acre, near enough to the city for working women to come to their work there or take it home. And these homes can be made cheaply. It can be done at a less cost than these poor women now occasion in the shape of public charities. For last winter many of them did not get work enough at even ten cents a garment to live upon, and were obliged to ask charity. They get it doled out to them, but at what a loss of self-respect, of independence. How much better to have these girls independent, earning their own living, enjoying their own homes, than that they should be compelled to go to station-houses for soup. That is what many of them had to do last winter. People have wondered how these girls live. Can you imagine how you should live upon twenty cents a day? Rent is one or two dollars at the lowest, and there is your clothes and your food. Count it up. Where does it come from? There is often no resource in health but the charities, or in sickness but the hospitals. As for the hospitals, the poor girls that have been there have told me that they would almost sooner lie down and die than go again. But we think that women could sustain themselves, and buy little homes for themselves, under the plan we propose, even at the small wages they get. It seems like a good deal to do, but day by day the pennies will count up, and after a time the homes be secured. They are said to be improvident and shiftless. I grant it. Who would not be in their condition? Make their condition better and they will not resort to the streets after dark. Make their condition better and you will see them educate themselves in skilled labor and become what our grandmothers were, good wives and good mothers. But in the condition they are in how can we ask it? how can we expect it? From all that I have seen and heard I am convinced that it is woman's homelessness that brings all these evils into the community. Give these women little homes and they will not be obliged to take work at such rates. Many of these women sent their husbands, their brothers, their sons, to the battle-field. They were alone, listening to every echo, and expecting by every mail news of loved one's deaths. And the torture of that suspense who can tell? It is far, far worse than the strife of the battle-field itself. And now when the little homes we ask for them will save them from starvation, I ask, have not soldiers' widows, have not soldiers' daughters, a right to have them? Have they not earned it? I know the State will help them. I know it. We do not want to blame any one. We do not feel that individuals are to blame. It is a fault of a system which makes woman homeless. We do not care to trace it up to the where or how. We are homeless. This homelessness makes us suffer, makes society suffer, makes our children criminals, fills the jails, and fits for the gallows. It is a direct tax upon capitalists, it is a direct tax upon laborers, for from the laborer at last come all taxes. If these homes would cause taxes, they would also save taxes. Give us these little homes in the country where we can raise our own food. We shall then be saved from the adulterations which make us sick. The bread that we eat from the baker's is two-thirds of it not nutriment, yet we cannot buy flour and bake our own bread, for we have not fire. Nay, we cannot, sometimes, be even clean—we cannot buy soap to wash our clothing. This is one of the bitterest things that women suffer. It is worse than hunger, for neatness, cleanliness, is one of women's strongest instincts. I have seen the time when I could not buy the soap and fire to wash my clothes. Why do not these women go into the country and work in a farmhouse? Girls love independence, girls love society, just as much as men do. A women must have some intellectual society or she goes down. I am no speech-maker, only a worker. I have worked hard for myself and others. I was thrown into this mode of life, and was obliged to see and feel the needs of working women. And no one can tell how bitter those needs are who has not felt it herself; especially when they are obliged to work thus to live. It would be easier to bear if it were voluntary, and if they knew they could get out of it when they liked. But when there is no choice but to work, it takes the strength away to do it. I know it should not be so, but women are weak, uneducated, untrained."

Mrs. Houghton said she had been informed by many sewing-women that they did not support themselves by their work. These women took shirts to make at fifty cents a dozen.

"What!" cried the president, excitedly, "What! What! Fifty cents a dozen! Do you know women that take shirts to make for fifty cents a dozen?"

Mrs. Houghton, very decidedly,—"I do, sir, and shirts at four cents apiece. It is from stores on Milk street that the shirts at fifty cents a dozen were got. I know several women who prefer to go out to wash to sewing at these rates. They prefer to wash and clean houses at 12 1-2 cents an hour." Mrs. Daniels mentioned the case of a girl who worked from 7 in the morning to 6.30 at night for four dollars a week, and had to pay it all out for board. She said: "I know a soldier's widow with eleven children who has been last winter on the verge of starvation. In Stoughton, a short time since, I found soldiers' widows who were in the same condition. Even in Washington the same is the case. Gentlemen ask me why do not these women go West and take up land. You might almost as well ask why they do not go to the moon. With scarcely a penny or even clothing sufficient to keep them warm, it is utterly impossible. They cannot go out of the city without aid."

Dr. Dio Lewis said: I get my clothes made at an establishment on Washington street, considered one of the best tailoring shops in the city I was attracted there by the belief that they treated their sewing-girls unusually well. One day, in conversation with the gentleman who has immediate charge of the 130 or 140 girls there, I asked, "Is this hard work for the girls?" "Yes it is hard work." "Well what do you pay them?" "Oh, we pay them $4 and $5 dollars a week, and there is a girl who earns eight dollars a week." "Does she work hard?" "Yes, she is a staver to work." I said, "This is a warm, close place; how long do these girls last?" "Well," he said, "if they run a sewing-machine they last from one and a half to two years, though some few stand it longer. Their backs give out, their spines give way. It is that ugly motion of the foot that spoils the spine. I wonder that some one has not devised a sewing-machine that will allow the operator to put the foot backward and forward as in walking." "Well," I said, "when they give out at that you put them at something else?" "No, when they give out they are pretty well spoiled." One hundred American girls such as our sisters and cousins are, taken into this, the best establishment in Boston, and in a year or two spoiled, unfit for anything but to illustrate how much a woman may suffer without complaining and without dying! Dr. Lewis also called attention to the facts brought out in the early part of the day, and combined with them some additional statistics. There are 18,205 women in this city who earn their living by the needle. Of these, all but 204 receive from $1.80 to $12 per week. The 204 exceptional ones earn more than $12. The average earnings of these 18,205 women, while in health, is a little more than $3 a week, boarding, clothing, and lodging themselves. There are more than 18,000 women that are cold, hungry, ill-clad, and I take it that the object of this meeting is to devise means for their relief.

Mrs. Phelps said the question had been asked how many women in Boston are working at 20 or 25 cents a day. I believe I may honestly say there are 8,000 such. The Needlewomen's Society have been making inquiries on the subject, and have taken manufacturers' figures, which are always favorable to themselves. Girls are employed on Federal, Washington and other streets, in numbers of forty, fifty and sixty in a shop, at less than $3.50 a week. Sewing-machine operators average $2.50 a week in those shops. Four or five girls live together in a garret, bedding clothing, food, all of the poorest. As for warm underclothing, which women so much need, they do not have it. And then often work is slack, and the poor creatures have to go and beg or worse. These things are no stretch of fiction. I wish to God they were. You may see them in those shops seated in long rows, crowded together in a hot, close atmosphere, working on piece work, thirty, forty, fifty, sixty, or one hundred girls crowded together working at 20 and 25 cents a day. There are a great many such shops in the city. Shops which pay good prices are the exception. I do candidly believe from what I have seen going from shop to shop when obliged to do so, that 5000 or 6000 women, to say the least, are dependent upon these starvation prices for clothing, food and shelter.

Dr. Lewis—Mrs. Phelps, what proportion of the working women of Boston work by the week instead of by the piece?

Mrs. Phelps—It is hard to tell, but I should say about one-quarter.

Dr. Lewis—And how many of that quarter get more than $4 a week?

Mrs. Phelps—As near as I can judge, one-tenth.

Dr. Lewis—How many get more than $3?

Mrs. Phelps—I should say one-third.

Miss Collins—Those are employed by the week who are the best workers, and upon whom most can be plied.

Miss Collins further said that needle-women by the very nature of their work, were not fitted by skill, or health, or by recommendation, for housework. She thought the remark of Henry Ward Beecher that "more women had been slain by the needle than men by the sword" was a very true one. The great evil is in "slop-work" which found its sale in ready-made-clothing stores, and is manufactured for the great wholesale houses. The custom work of regular tailoring establishments pays well and requires skill and ability to do it. She gave some of the starvation prices paid for work by which a girl could not earn more than three dollars a week at the utmost, and which were startling. Of course these girls cannot live in Boston at such wages; they cannot afford to ride in the cars, and they must walk into the shop, often before daylight, and without breakfast, to their work. They generally bring in a light breakfast and eat it at their work. Many of the rooms in which they work are close and hot, and filled with the steam from the pressing of the clothing. She hardly knew how the evils were to be remedied, unless "slop-work" could be done away with and the employers be willing to pay fair prices.

A Mrs. Warner followed in some brief remarks, who thought there were 100,000 working women in Boston, said she had learned that the pay of the paper-box makers and tailoresses had been raised that day for fear they would attend this meeting. These paper-box makers get from $2.50 to $3 per week. "How can they live on that? Where do they get their dresses? I say to you, ladies, that every costly dress you wear makes three prostitutes. Some girls in the city of Boston got out of employment last winter. They went to a firm on Winter street and asked for employment. They were told that they could not be given enough to support them, but if they had gentleman friends to dress them they would be hired."—*Boston Commonwealth.*

A SONG FOR THE CUBANS.

CUBANS on to independence!
Onward in the cause of right!
Liberty to our descendents,
Though we perish in the fight!

Peace is nought without a nation:
Life is worthless to a slave.
Rather than a coward's station
We would fill a soldier's grave.

Death or liberty before us;
Chains and slavery behind;
Nought but action can restore us
Freedom for all men designed.

Shall this vain despotic nation
Dictate what our thoughts shall be,
While they load us with taxation
To support their luxury?

All our rights shall we relinquish,
'Neath their arrogant control,
Who are striving to extinguish
All our manliness of soul?

Shall we low before them kneeling,
Crave their mercy who have none?
No! with true indignant feeling,
Answers every Cuban son.

No! this shame we will not bear it!
Echoes through this land of gloom.
Dead is Lopez; yet his spirit
Rises from a martyr's tomb.

On! for liberty contending
E'en though vanquished, still our own
Would be glory far transcending
Triumph for a tyrant's throne.

NORTHUMBERLAND, Mass., March, 1869. J. C.

LITERARY.

HINTS ON HOUSEHOLD TASTE. By Charles L. Eastlake.

"When did people first adopt the monstrous notion that the last pattern out must be the best? Is good taste so rapidly progressive that every mug which leaves the potter's hands surpasses in shape the last which he moulded? At that rate, how infinitely superior our crockery would be to that of the Middle Ages, and mediæval majolica to the vases of ancient Greece! But it is to be feared that, instead of progressing, we have gone hopelessly backward in the arts of manufacture."—p. 3.

"As this is especially the case with those articles of household use on which the eye has constantly to rest, we can scarcely be surprised that there is so little popular sympathy with works of high aim in pictorial art. People get into a way of calling things 'quaint' and 'peculiar' which happened to differ from the conventional ugliness of the modern drawing-room. When crinoline, for instance, was in the height of its fashion, any young lady who had the courage to appear without it would have been called 'a fright' in regard to her toilet, without reference to the patent fact that the folds of her dress thus fell much more gracefully than when stretched over the steel hoop which, we are rejoiced to see, is once more to be trundled into oblivion. Now, if we reflect on the baneful influence which this wretched invention must have had for the last ten years on the tastes of the rising generation—how children must have grown up in the belief that it actually lent a sort of charm to the skirts of their mother's dresses—we shall begin to feel by how much the less than ourselves little misses who are still in their teens will be capable of appreciating the Venus of Milo, or the drapery of any other antique statue. In the same way, if we contemplate with satisfaction, nay, if we even tolerate, the extravagant and graceless appointments of the modern boudoir, let us not be surprised if we find it mirrored on the modern canvas. The most natural instinct of the painter's mind is, after all, to depict life as he finds it; and in all the best ages of art this was practically done, even by those whose aim tended towards the ideal."—pp. 5, 6.

"Unfortunately, the world of fashion is so constituted that people who move in it are obliged to conform more or less to its rules; and as no lady likes to make herself conspicuous by her attire, she may reasonably abstain from wearing what has been long out of date. But there is a limit to all things; and the capricious tyranny which insists on a monthly change of dress ought to be firmly resisted by women who are too sensible to give up their whole time and attention to their toilet. Of course it is the interest of milliners to multiply these changes as frequently as possible, and the waste of money thus incurred, (to say nothing of higher considerations), has been a just cause of complaint with many a husband and father. Leaving the moral aspect of the matter, however, out of the question, it must be confessed that to hear a young shopman defining to his fair customers across the counter what is 'genteel' or 'ladylike,' sounds very ludicrous and even impertinent. Yet in this sort of advice is absolutely contained the only guiding principle of their selection. They choose not what they like best, but what is 'very much worn,' or what their obsequious adviser recommends them as suitable."—p. 9.

"Glass, china, table-linen, window-curtains, tables, chairs and cabinet-work, are all chosen on this plan. The latest invention, although it may violate every principle of good design, is sure to be a favorite with the majority. An article which dates from a few years back is rejected as old-fashioned. This absurd love of change, simply for the sake of change, is carried to such an extent that if one desires to replace a jug or a table-cloth with another of the same pattern, even a few months after the first has been bought, however good the style may have been, it is extremely difficult, sometimes impossible, to do so. The answer is always the same. 'Last year's goods, sir. We couldn't match them now.'

"This state of things is the fault, not of the manufacturer, but of the purchaser. So long as a thirst for mere novelty exists independently of all artistic considerations, the aim at Manchester and Sheffield will be to produce objects which, by their singular form or striking combination of colors, shall always appear *new*. From such an endeavor some originality, indeed, results, but also a vast deal of ugliness."—p. 11.

The Pall Mall Gazette thus relates the story of the Arabic Manuscripts: "The discovery of the Arabic MSS., about which there have been so many mysterious hints, happened, we are told, in this wise. Last winter, Mr. Hassoun, a Syrian gentleman, having obtained permission to make some researches in the library of the India Office, was introduced by Dr. Hall, the librarian, to a large quantity of papers in Arabic, which had been kept nailed up in boxes in the old India Office for some forty-five years. No one knew how they came there, and although they had been unpacked when removed to Westminster, they had never been deciphered. An arrangement was made that Mr. Hassoun should receive a small payment for examining the documents, and it is now said that some of them are very valuable. There are about 450 volumes in all. Whether the whole of them came from Timour's library is not known, but some of them have the 'seal of the library of Sultan Timour' stamped upon them. Mr. Hassoun is now engaged in making out a catalogue of the collection in Arabic, his knowledge of English being very slight. When this is completed, we shall be better able to judge of the value of the discovery."

An autograph letter of Daniel Defoe, the celebrated novelist, occupying three pages, addressed to Robert Harley, signed D. F., was lately sold for £40. Another, by John Dryden, addressed to Lord Latimer, in which he says, "The King's Comedy lyes in the Sudds till you please to send me on to Northamptonshyre," brought £30.

William Allingham, the poet, writes as follows to the editor of the *Athenaeum*: "I find myself styled in your advertising columns last Saturday 'the Rev. William Allingham.' As this error (how arising I know not) may cause anxiety to some of my friends, I trust you will kindly give me your aid to correct it.

"W. ALLINGHAM."

THE FIFTEENTH AMENDMENT.

THE following States, says *The Tribune*, have ratified the Amendment:

MISSOURI,	March 1, 1869. (Defective).*	
KANSAS,	February 27th,	
NORTH CAROLINA,	March 5,	1869.
WEST VIRGINIA,	" 3,	"
MASSACHUSETTS,	" 9-12	"
WISCONSIN,	" 9,	"
MAINE,	" 12,	"
LOUISIANA,	" 5,	"
MICHIGAN,	" 8,	"
SOUTH CAROLINA,	" 16,	"
PENNSYLVANIA,	" 26,	"
NEW YORK,	April 14,	"
ALABAMA,		
FLORIDA,		
ILLINOIS,		
MINNESOTA,		
IOWA,		
NEBRASKA,		
ARKANSAS,		
NEVADA,		

The Amendment has been rejected by

DELAWARE.

Georgia, not competent, until "reconstructed" again, to either ratify or to reject the Amendment, has gone through the form of rejecting it.

*Missouri failed to act upon the second section.
†Kansas—the second section was imperfect when ratified.

MARRIED.

TAPPAN—DANIELS.—In Washington, D. C., on May 10th, at the residence of Mr. T. N. Bovee, by the Rev. Wm. Sherman, Col. S. F. Tappan, of Colorado, to Mrs. Cora L. V. Daniels, of New Orleans.

NELL—AMES.—In Nashua, N. H., April 14th, at the residence of the Bride's Parents, by Rev. Mr. Connell, Mr. William C. Nell of Boston to Miss Frances A. Ames.

CONFERENCE OF PROGRESSIVE FRIENDS.

THE Progressive Friends of Pennsylvania will hold their Seventeenth Yearly Meeting, at Longwood, near Hamorton, Chester County, commencing on Fifth day (Thursday), the 3d of Sixth month (June), 1869, at 10½ o'clock, A. M., and continuing three days.

William J. Potter, minister of the Unitarian Church in New Bedford, Mass., and Mrs. Lucy Stone, of New Jersey, have promised to attend the meeting; and other speakers are confidently expected.

OLIVER JOHNSON,
ANNA MARY MARSHALL, } Clerks.

*** Communications intended for the meeting may be addressed to Isaac Mendenhall, Hamorton, Chester Co., Pa.

THIRD ANNIVERSARY OF "THE UNIVERSAL PEACE UNION," American Branch, at Dodworth Hall, 806 Broadway, New York, on Friday, May 14th, 1869, at 10½ A. M., 2½ and 7½ P. M., and Saturday, the 15th, at 10 A. M.

The time is peculiarly appropriate for this Covention, in view of the action of President Grant on the Indian Question, the efforts for Disarmament and Arbitration, Equal Rights, Abolition of the Death Penalty, etc., and we trust the friends of peace will assemble in good earnest, and contribute freely of their means.

The following speakers, in addition to the officers and others of the Society, have advised us of their intention to be present:—

Hon. Marvin H. Bovee, Prof. J. K. H. Wilcox, Henry C. Wright, Miss Julia Crouch, James M. Peebles, Giles B. Stebbins.

ALFRED H. LOVE, President, Philadelphia.

FREE RELIGIOUS ASSOCIATION.

THE SECOND ANNUAL MEETING of the Free Religious Association will take place in Boston, in the coming Anniversary week as follows:

A Business session will be held in Parker Fraternity Hall at 3 P. M., THURSDAY, May, 27th, for hearing Reports, Election of Officers etc.; also to see if the Association will make such verbal changes in its Constitution as are necessary to secure a Legal Incorporation.

On FRIDAY, May 28th, a general Convention with three sessions will be held in Tremont Temple, for Addresses, Essays, and Discussions on questions of special religious interest at this time. Rev. O. B. Frothingham, President of the Association, Ralph Waldo Emerson, David A. Wasson, Lucretia Mott, Mrs. Julia Ward Howe, Prof. Wm. Denton, Rabbi Isaac M. Wise, Rev. Francis E. Abbot, and Rev. Rowland Connor, are among the speakers positively expected to address the Convention at some one of the sessions.

WM. J. POTTER, Secretary.

1-3t.

STATE TEMPERANCE CONVENTION.

IN pursuance of a resolution of the NEW YORK STATE TEMPERANCE SOCIETY, adopted at its Annual Meeting held in Rochester in January last, notice is hereby given, that a Temperance Convention, to consist of two delegates from each Assembly District in the State, will be held in the City of Syracuse, on Tuesday, the first day of June next, at 12 o'clock, M.

It is expected that the subject of political action in favor of Temperance will come before this Convention for discussion and decision.

In order to secure full representation, it is recommended that the friends of Temperance in each County, without distinction of organization, meet in Convention at the County Seat, on Wednesday, the 19th of May, for the purpose of choosing the delegates and alternates.

Committee.—Lewis H. Clark, E. D. Weller, James L. Bagg, Ira H. Cobb, Henry C. Hooker.

Dated, April 21st, 1869.

FRIENDS OF PROGRESS.

THE Waterloo yearly meeting of Friends of Human Progress will be held in the Junius Meeting House, near Waterloo, N. Y., on Saturday and Sunday, June 12th and 13th.

Lucy Stone, Charles D. B. Mills, A. M. Powell, and others, are expected to address the meeting. Definite announcement hereafter.

CALL FOR A STATE CONVENTION.

To the Colored Men of the State of New York:

BRETHREN—At a meeting of your State Central Committee held at Albany, on the 9th of March, 1869, after mature deliberation it was unanimously voted to issue a call for a Convention of the Colored Men of the State of New York, to be held in the City of Binghamton, at 2 o'clock P. M., on the first Tuesday and first day of June, 1869.

The object of this Convention is to organize a committee in every city, town and village in the State, to serve as canvassers and such other duties as may be deemed expedient to assign them by the General Committee in the struggle for our rights in the fall campaign, when the New Constitution will be submitted to the people for ratification.

All cities, towns and villages throughout the State are requested to send one or more delegates to the Convention.

By order of the State of New York Colored Citizens State Central Committee,

H. C. MOLSON, President, Norwich, N. Y.

ALBERT FREEMAN, Rome, N. Y.
W. C. ROBINSON, Waterville, N. Y. } Secretaries.

Special Notices.

SPECIAL PREMIUM.—PHOTOGRAPH OF WENDELL PHILLIPS.

WE have arranged to offer as a premium for subscribers for THE STANDARD a life-like, beautifully finished, medium-sized photograph of WENDELL PHILLIPS, made for us by a distinguished Boston artist. We have had many calls for photographs of Mr. Phillips, suitable for framing, which we have hitherto been unable to supply. We have at last a likeness of him which we pronounce eminently satisfactory, and which we think will prove to be so to his many friends by whom it will be desired. Each photograph will have also Mr. Phillips' autograph. To all our subscribers who renew their own subscriptions and remit for one new subscriber ($6); or to any one who sends us the names of two new subscribers for one year ($6), we will forward, post paid, a copy of Mr. Phillips' photograph, the retail price o which is $2.50.

WE will send post-paid, to any one renewing a subscription for THE STANDARD and sending one new subscriber ($6); or remitting for two new subscribers ($6), a copy of ANNA E. DICKINSON'S new book, 301 pages, just issued by Messrs. Tichnor and Fields, entitled "WHAT ANSWER?" As with her voice, so with her pen, Miss Dickinson pleads eloquently the cause of the still oppressed colored people. The story is one of thrilling interest, characterized by a noble purpose and high moral tone. It deserves, and will doubtless achieve, a wide circulation. Our premium offer puts it within easy reach of thousands.

WE continue to offer to old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers ($6); either of the following very desirable books:

Wendell Phillips' "Speeches, Lectures and Letters," 562 pages, with steel portrait—price $2.50.

Lydia Maria Child's Romance of the Republic, 442 pages—price $2.50.

Caroline H. Dall's "College, Market and Court, 498 pages—price $2.50.

CLUB RATES.

We will hereafter send *The Radical* ($4.00 a year) and THE STANDARD, each one year to old, or new subscribers, the two for $5.50;—

The Woman's Advocate ($2.00 a year) and THE STANDARD, the two for $4.00;—

The Herald of Health ($2.00 a year) and THE STANDARD, the two for $3.50;—

Merry's Museum ($1.50 a year) and THE STANDARD, the two for $3.50.

NOTICE TO SUBSCRIBERS.

In making remittances for subscriptions, always procure a draft on New York, or a *Post-Office Money Order*, if possible. Where neither of these can be procured, send the money, *but always in a* REGISTED *letter*. The registration fee has been reduced to *fifteen cents*, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. *All* Postmasters are obliged to register letters whenever requested to do so.

Subscribers to THE STANDARD in Philadelphia and vicinity, will please take notice that they can renew their subscriptions as well by sending their money *direct* to Aaron M. Powell, Editor of THE ANTI-SLAVERY STANDARD, No. 39 Nassau street, New York City," as to me, and that it may cost less in money and time to do so.

E. M. DAVIS.

FEB. 16, 1869.

TO ALL IN WANT OF HELP.

THE undersigned being well acquainted with the wants and condition of the Freedmen of Washington, D. C., would like to secure compensating labor and homes for men, women and children from the North.

Persons wishing help, will please enclose the money necessary to pay the fare and $1.00 for office fees.

Refer to E. M. Davis, Philadelphia, Hon. S. J. Bowen, Mayor o Washington.

G. F. NEEDHAM,
425 Massachusetts Avenue.

I recommend all who want help to write to Needham. He is impelled to do what he offers to, from the interest he has in the freed people.

E. M. DAVIS.

tf.

Advertisements.

JUST ISSUED,

THE WOMAN'S ADVOCATE FOR MAY

CONTAINING PARTS I. & II.

OF

"SISTER ANNE'S VOCATION."

A beautiful story by Miss Nora Perry; with a great variety of other interesting matter.

THE WOMAN'S ADVOCATE numbers among its regular contributors Frances Dana Gage, Antoinette Brown Blackwell, Samuel J. May, Caroline H. Dall, Henry B. Blackwell, Lucy Stone, Phebe A. Hanaford, George S. Burleigh, Aaron M. Powell, Samuel C. Blackwell and other well-known writers.

Single number 20 cents. Subscription price $2.00 a year. Address,

WM. P. TOMLINSON, Publisher,
39 Nassau street,
New York.

REMOVAL.

THE EMPIRE SEWING MACHINE CO.

HAVE REMOVED TO THEIR NEW AND ELEGANT STORE,

294 BOWERY, N. Y.

Between Houston and Bleecker streets. Their new and spacious Factory is now in full operation, which will enable them to fill all orders promptly. Their improved No. 2 and 3 MACHINES for FAMILY and MANUFACTURING purposes are not only equal, but superior to any other Machiner in market. Agents wanted. Liberal discount allowed.

EMPIRE SEWING MACHINE CO.,
294 Bowery, N. Y.

a7 1y

JUST PUBLISHED,

"TALE OF A PHYSICIAN;

OR

THE SEEDS AND FRUITS OF CRIME.'

BY ANDREW JACKSON DAVIS.

A wonderfully interesting book. Society is unveiled. Individua miseries and circumstantial crimes are brought to light. The reader is introduced to distinguished men and noted women in New Orleans, Cuba, Paris and New York. The startling trials and tragical events of their lives are truthfully recorded. This volume is as attractive as

THE MOST THRILLING ROMANCE,

and yet it explains the producing causes of theft, murder, suicide, fœticide, infanticide, and the other nameless evils which afflict society and alarm all friends of humanity.

Published in fine style, and for sale, by WILLIAM WHITE & CO., Boston. Also, at the AMERICAN NEWS COMPANY, No. 121 Nassau st., New York.

Price $1.00. Postage 16 cents. Liberal discounts to the trade.

2t

AUGUSTUS MARSHALL,

PHOTOGRAPHER,

145 Tremont street, Boston.

C

Miscellaneous Department.

THE DAY IS DONE.

BY H. W. LONGFELLOW.

The day is done and the darkness
Falls from the wing of night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me,
That my soul cannot resist.

A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

Come read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of time.

For like the strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor,
And to-night I long for rest.

Read from some humbler poet,
Whose songs gush from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start.

Who through long days of labor,
And nights devoid of ease,
Still heard in his soul of music,
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice;

And the night shall be filled with music
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away.

THE HEROINE OF LAKE ERIE.

BY JOHN G. WHITTIER.

The dark, stormy close of November, 1854, found many vessels on Lake Erie, but the fortunes of one alone have special interest for us. About that time the Schooner Conducter, owned by John McLeod of the Providential Parliament, resident of Amherstburg, at the mouth of the Detroit river, entered the lake from that river, bound for Port Dalhousie, at the mouth of the Welland Canal. She was heavily loaded with grain. Her crew consisted of Captain Hackett, a Highlander by birth, and a skilful and experienced navigator, and six sailors. At nightfall, shortly after leaving the head of the lake, one of those terrific storms, with which the late autumnal navigators of that "Sea of the Woods," are all too familiar, overtook them. The weather was intensely cold for the season; the air was filled with snow and sleet; the chilled water made ice rapidly, encumbering the schooner, and loading down her decks and rigging. As the gale increased, the tops of the waves were shorn off by the fierce blasts, clouding the whole atmosphere with frozen spray, or what the sailors call "spoon-drift," rendering it impossible to see any object a few rods distant. Driving helplessly before the wind, yet in the direction of its place of destination, the schooner sped through the darkness. At last, near midnight, running closer than her crew supposed to the Canadian shore, she struck on the outer bar off Long Point Island, beat heavily across it, and sunk in the deeper water between it and the inner bar. The hull was entirely submerged, the waves rolling in heavily, and dashing over the rigging, to which the crew betook themselves. Lashed there, numb with cold, drenched by the pitiless waves, and scourged by the showers of sleet driven before the wind, they waited for morning. The slow, dreadful hours wore away, and at length the dubious and doubtful gray of a morning of tempest succeeded to the utter darkness of night.

Abigail Becker chanced at that time to be in her hut with none but her young children. Her husband was absent on the Canada shore, and she was left the sole adult occupant of the island, save the light keeper at its lower end, some fifteen miles off. Looking out at daylight on the beach in front of her door, she saw the shattered boat of the Conductor cast up by the waves. Her experience of storm and disaster on that dangerous coast needed nothing more to convince her that somewhere in the neighborhood human life had been, or still was, in peril. She followed the southwesterly trend of the island for a little distance, and peering through the gloom of the stormy morning, discerned the spars of the sunken schooner, with what seemed to be human forms clinging to the rigging. The heart of the strong woman sunk within her, as she gazed upon those helpless fellow-creatures, so near, yet so unapproachable. She had no boat, and none could have lived on that wild water. After a moment's reflection she went back to her dwelling, put the smaller children in charge of the eldest, took with her an iron kettle, tin teapot, and matches, and returned to the beach, at the nearest point to the vessel; and, gathering up the logs and dritt-wood, always abundant on the coast, kindled a great fire, and, constantly walking back and forth between it and the water, strove to intimate to the sufferers that they were at least not beyond human sympathy. As the wrecked sailors looked shoreward, and saw, through the thick haze of snow and sleet, the red light of the fire, and the tall figure of the woman passing to and fro before it, a faint hope took the place of the utter despair, which had prompted them to let go their hold, and drop into the seething waters, that opened and closed about them like the jaws of death. But the day wore on, bringing no abatement of the storm that tore through the frail spars, and clutched at and tossed them as it passed, and drenched them with ice-cold spray — a pitiless, unrelenting horror of sight, sound and touch! At last the deepening gloom told them that night was approaching, and night under such circumstances was death.

All day long Abigail Becker had fed her fire, and sought to induce the sailors by signals—for even her strong voice could not reach them—to throw themselves into the surf, and trust to Providence and her for succor. In anticipation of this she had her kettle boiling over the drift wood, and her tea ready made for restoring warmth and life to the half frozen survivors. But either they did not understand her, or the chance of rescue seemed too small to induce them to abandon the temporary safety of the wreck. They clung to it with the desperate instinct of life brought face to face with death. Just at nightfall there was a slight break in the west; a red light glared across the thick air, as if for one instant the eye of the storm looked out upon the ruin it had wrought, and closed again under lids of cloud. Taking advantage of this, the solitary watcher ashore made one more effort. She waded out into the water, every drop of which, as it struck the beach, became a particle of ice, and stretching out and drawing in her arms, invited, by her gestures, the sailors to throw themselves into the waves and strive to reach her. Captain Hackett understood her. He called to his mate in the rigging of the other mast: "It is our last chance. I will try! If I live, follow me; if I drown, stay where you are!" With a great effort he got off his stiffly frozen overcoat, paused for one moment in silent commendation of his soul to God, and, throwing himself into the waves, struck out for the shore. Abigail Becker, breast-deep in the surf, awaited him. He was almost within her reach when the undertow swept him back. By a mighty exertion she caught hold of him, bore him in her strong arms out of the water, and, laying him down by her fire, warmed his chilled blood with copious draughts of hot tea. The mate, who had watched the rescue, now followed, and the captain, partially restored, insisted upon aiding him. As the former neared the shore, the recoiling water baffled him. Captain Hackett caught hold of him, but the undertow swept them both away, locked in each other's arms. The brave woman plunged after them, and, with the strength of a giantess, bore them, clinging to each other, to the shore, and up to her fire. The five sailors followed in succession, and were all rescued in the same way.

A few days after, Captain Hackett and his crew were taken off Long Point by a passing vessel; and Abigail Becker resumed her simple daily duties without dreaming that she had done anything extraordinary enough to win for her the world's notice. In her struggle every day for food and warmth for her children, she had no leisure for the indulgence of self-congratulation. Like the woman of Scripture, she had only "done what she could" in the terrible exigency that had broken the dreary monotony of her life.—*Atlantic Monthly for May.*

PIETY AT HOME.—Religion is majestic in the State; it may be grand in the church,—in the church building a great institution, in the State swaying the destinies of millions of men. But piety looks lovelier and sweeter at home; not arrayed in her court dress, not set off in her church regimentals, but dressed in her homely week-day, work-day clothes. It is a little striking that the word *piety*, which so often rings in the Christian Church, is mentioned only once in the English Bible, and then coupled with the admonition to show itself first at home. THEODORE PARKER.

THE MYSTERY OF NATURE.

The works of God are fair for naught,
Unless our eyes, in seeing,
See hidden in the thing the thought
That animates its being.

The outward form is not the whole,
Of every part is moulded
To image forth an inward soul,
That dimly is unfolded.

The shadow, pictured in the lake
But every tree that trembles,
Is cast for more than just the sake
Of that which it resembles.

The dew falls nightly, not alone,
Because the meadows need it,
But on an errand of its own,
To human souls that need it.

The stars are lighted in the skies,
Not merely for their shining,
But, like looks of loving eyes,
Have meanings worth divining.

The waves that moan along the shore,
The winds that sigh in blowing,
Are sent to teach a mystic lore
Which men are wise in knowing.

The clouds around the mountain peak,
The rivers in their winding,
Have secrets, which, to all who seek,
Are secrets in the finding.

Thus Nature dwells within our reach,
But though we stand so near her,
We will interpret half her speech
With ears too dull to hear her.

Whoever, at the coarsest sound,
Still listens to the finest,
Shall hear the noisy world go round
To music the divinest.

Whoever yearns to see aright
Because his heart is tender,
Shall catch a glimpse of heavenly light
In every earthly splendor.

So, since the universe began,
And till it shall be ended,
The soul of nature, soul of man,
And soul of God are blended!

RIGHTS OF DUMB ANIMALS.

BY H. BEECHER STOWE.

If there be any oppressed class that ought to have a convention and pass resolutions asserting their share in the general forward movement going on in this world, it is that hapless class that not only can neither speak, read nor write, but who have no capacity for being taught any of these accomplishments.

Christianity, which has ameliorated so many sorrows and raised so many sufferers, has as yet made but small progress toward softening the condition of the poor brute.

How many men are there who do not consider that they have a *right* to chase, hunt and terrify wild animals in their native forests, simply for the excitement of mind and exercise it gives? The agony of terror excited by the chase, the victim's turnings and windings and frantic doublings upon its track, are all part of the interest and excitement of the sport.

Is this a Christian or a heathen state of mind?

The greatest proof of civilization and true Christianity in Martin Luther, that we have ever heard of, was that, while a prisoner with his friend the Elector of Saxony, in the Würzburg, when he rode out in the chase for exercise, he declared that his sympathies were so entirely with the poor hunted animal that he was always wishing and contriving for it to escape.

Supposing that man, being the nobler creature, has a right to prolong his existence by taking the life of animals, does it follow that he may make an amusement of shooting or trapping them in circumstances where he does not want them for food, and where the sole motive is the excitement?

The English are a race in whom this hunting instinct is carried to a savage degree. We remember reading an account of a celebrated English lion-hunter who went to South Africa, apparently for no other object but to shoot every animal he met. No matter what it was, lion, tiger, ostrich, giraffe or rhinoceros, our Nimrod must have a crack at him; and when a clever shot had changed a splendid, joyous specimen of animal life into a festering mass of putrescence, he went on his way triumphant. We trust the time is coming when such records will be looked on as we do now at the scalp-trophies and boasting war-songs of the Ojibeways, as disgusting records of barbarity.

The care and treatment of domestic animals, of those kept and used for food, and in other ways tributary to man, offers a field for large and profitable discussion.

Every man ought to ask himself on what is my right to this piece of my Creator's handiwork founded? And if not a sparrow falleth to the ground without His notice, is it not likely that he may have some feeling about animals that are worth many sparrows?

Is it right, is it generous, is it manly, for instance, for a man to seize a horse, to use and appropriate his whole youth and strength, and then, in old age, trade him off for some petty sum, and never inquire what becomes of him?

Is it right and generous to do the same with a petted dog or cat when old age or sickness makes either pet uncomely? Yet both these things are most recklessly done, simply because people have never supposed that they owed anything like a duty to an animal.

As to those animals confessedly noxious and antagonistic to man, such as rats, there is still less charity.

A gentleman once related in the author's hearing, and with much glee, how he cleared his house of rats, and how does the reader suppose?

"Why," said he, "I caught a great big fellow, poured kerosene oil over him, set him on fire, and let him run. He squeaked well," he added, "and frightened every rat out of the house."

This anecdote, related to a lady by a man in good society, dressed and looking like a christianized person of the nineteenth century, certainly shows that, in relation to a certain class of animals, there is a very imperfect sense of right and wrong existing in the community.

Is there any wrong in rats wanting food? Does not the inconvenient pursuit of this, on their part, spring from the same source and the same craving that causes the work of man? If, then, these interfere with man, have they not at least a right to the ordinary rules of civilized warfare? Has any human being a right to torture an animal merely to avoid an inconvenience to himself?

We are happy that this subject is beginning to be looked into. In our good city of Hartford, the Rev. Mr. Spaulding set a most excellent example by devoting his Thanksgiving Day sermon to "Our Duty to Animals." This is introducing the subject in the right place, and we could wish that Mr. Spaulding's able and Christian discourse might be printed for general circulation.

We rejoice, too, in the existence of a Society for the prevention of Cruelty to Animals, whose monthly paper, published at the Society's rooms in Boston, contains many words that ought to be deeply pondered by the community. An extract from their last number we publish as just in point to our subject.—*Hearth and Home.*

SELAH.—The translators of the Bible have left the word Selah, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister or some learned friend what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums, and most of the Jewish commentators, give to the word the meaning of *eternally forever.* Kimchi regards it a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhymical note. Herder regards it as indicating a change of tone. Matheson, as a musical tone, equivalent, perhaps, to the word *repeat.* According to Luther and others, it means *silence!* Gesenius explains it to mean, "Let the instruments play, and the singers stop." Wocher regards it as equivalent to *sursum corda*—up my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah." They are calls for aid and prayers to be heard, expressed either with entire distinctness or if not in the imperative "Hear Jehovah!" or "Awake Jehovah!" and the like, still earnest addresses to God that He would remember and hear, etc.—*Bibliotheca Sacra.*

THE buffaloes found in the telegraph poles of the overland line a new source of delight on treeless prairie—the novelty of having something to scratch against. But it was expensive scratching for the telegraph company, and, there indeed, was the rub, for the bisons shook down miles of wire daily. A bright idea struck somebody to send to St. Louis and Chicago for all the brad-awls that could be purchased, and these were driven into the poles with a view to wound the animals and check their rubbing propensity. Never was a greater mistake. The buffaloes were delighted. For the first time they came to the scratch sure of a sensation in their thick hides that thrilled them from horn to tail. They would go fifteen miles to find a brad-awl. They fought battles around the poles containing them, and the victor would proudly climb the mountainous heap of rump and lump of the fallen and scratch himself into bliss until the brad-awl broke, or the pole came down. There has been no demand for brad-awls from the Kansas region since the first invoice.

THE PENDULUM.

Swing on, old pendulum of the world,
Forever and forever,
Keeping the time of suns and stars,
The march that endeth never.
Your monotone speaks joy and grief,
And failure and endeavor—
Swing on, old pendulum, to and fro,
Forever and forever.

Long as you swing shall earth be glad,
And men be partly good and bad,
And each hour that passes by,
A thousand souls be born and die;
Die from the earth, to live we trust,
Unshackled, unallied with dust.
Long as you swing shall wrong come right,
As sure as morning follows night;
The day goes wrong—the ages never—
Swing on, old pendulum, forever.
—*Public Opinion.*

STAMPS.

THE use of postage stamps on letters and newspapers is merely a new application of an old invention. Revenue stamps are comparatively new with us, but they have been known in Europe for nearly two hundred and fifty years.

The Dutch have a right to whatever credit may be due for such an invention. Early in the seventeenth century the States of Holland had laid heavy duties on merchandise of every sort, and still the income of the Government was not equal to the expenditure. They now offered an ample reward to any one who should invent a new impost; one that would, at the same time, be light on the people, and be productive to the public treasury. Some shrewd thinker proposed that it should be enacted by public authority that no petition should be received, that no document should be admitted in courts of justice, that no contracts of any kind should be valid, except such as were written upon paper impressed with the seal of the State. This appeared to the Hollanders a happy idea, and stamped paper was introduced at once (1624) by an ordinance which represented the necessity and the great benefit of the new tax. Stamped paper, it was claimed, would tend to lessen the number of lawsuits, and for that very reason, if for no other, would soon be adopted by other nations.

The Dutch were right. In less than fifty years a trial of stamp duties was made in England—though not for the purpose of lessening litigation, perhaps—and other nations were not slow to follow. Indeed, the Spaniards are said to have been ahead of the English.

At the present day this Dutch fashion holds its ground over a large part of Christendom. A slight change, it is true, has been made. At first the blank for the writing was sold with the stamp, and it was necessary for the Government to invest a large amount in paper. The improvement consisted in selling the stamp separately, as is now done in most cases.

When the uniform cheap postage commenced in England, somebody suggested the idea of paying postage by means of stamps, and the plan was adopted in 1840. Seven years later the Postmaster-General of the United States was authorized to prepare postage stamps and to furnish them to the post-offices throughout the country. In 1852 stamped envelopes were authorized in the same way.

At first the writer could place a stamp on his letter, or pay the postage and send it without a stamp; but, since the beginning of the year 1856, it has been the duty of the postmaster to place stamps on all letters on which stamps had not already been placed—that is to say, if the postage had been paid.

In 1861 the Postmaster-General was authorized to procure and furnish letter sheets "with postage stamps impressed thereon;" but the method of folding these so that, when sealed, their contents cannot be read, may almost be reckoned among the lost arts, and there is consequently very little call for this kind of stationery.—*Oliver Optic's Magazine.*

VIOLET TIME.

Violet time is come again;
Once more laughing through the rain,
Spring with sunny crown advances,
Sunshine glittering on his lances.

Long live spring!—the rainbow arch
Greets his coronation march;
Green his banners, free and brave,
From each tree-top rustling wave.

Birds before him fly in crowds;
Fast above him float the clouds;
Swifter run rejoicing rivers;
Sunbeam darts are in his quivers.

Where he treads, primroses rise,
And the daisies ope their eyes;
Blackbirds sing in every bush,
Answering the merry thrush.

Swallows are his heralds fleet,
Faster than the pulses beat;
Butterflies between the showers,
Tell the glad news to the flowers.

Our old monarch, Winter, 's dead;
His crown is on another head;
Sunbeams chase the envious rain;
Violet-time is come again.

FATHER MATHEW.

THE following account of Father Mathew is taken from Miss Harriet Martineau's Biographical Sketches, just issued by Leypoldt & Holt:

The Political Apostle of the day had the sagacity which was not remarkable in the Moral Reformer. O'Connell made Father Mathew his unconscious agent; and hence some of his success, which, to those who did not discern all the springs of the movement, appeared miraculous. O'Connell's aim was to keep up a state of vigilant expectation among the people; and it is certain that the two millions who were presently pledged by Father Mathew believed, generally speaking, that some mighty political event was at hand, for which they must hold themselves ready in a state of soberness. Most of them believed that Dan. was to be King of Ireland; many, that the temperance medal was to be their badge of safety in the day of conflict; and all believed that it was their token of salvation. It was commonly believed that Father Mathew could work miracles and even that he had raised a person from the dead. When inquired of about his action in regard to these superstitions, he wrote a letter containing a few sentences so characteristic that they almost preclude the necessity of describing his mind. "If I could prevent them," he says of these superstitions, "without impeding the glorious cause, they should not have been permitted; but both are so closely entwined that the tares cannot be pulled out without plucking up the wheat also. The evil will correct itself; and the good, with the Divine assistance, will remain and be permanent." Such an agitator was the very man for O'Connell. His gatherings trained the people to marching in physical sobriety and moral enthusiasm. With their bands of music and their organization—nearly approaching to the regimental—they were amused for the time, and convinced that some ulterior work was preparing; an immense revenue was levied from the sale of shilling medals—a fund which was never accounted for. Nobody ever supposed that Father Mathew pocketed one of those shillings. He gave many of them to the relief of the poorest of the crowd; but he and his relatives became bankrupt by the movement—his brother by the ruin of his distillery, and himself by the loans and advances required of him by the urgency of the movement. Of his perfect disinterestedness there never was any question. He handed over his life insurance to his creditors; and the pension of £300 a year from the Crown was all spent in keeping up the insurance.

THE SOLEMNITY OF CHILDREN.—It is a very solemn and serious matter for you to be entrusted with the care of God's little children. One would think, to see the mating that goes on in society—and it is a beautiful thing in its way—that butterflies were let loose, so light and gay, and happy are the hearts that sail together and play around each other. One would think to hear the cheerful congratulations that accompany the putting out of a young life in the family state, that there was no responsibility connected with the event. And when there begin to be "angels unawares" coming into the household, one after another, how joyous it is! And the silver cups and little congratulatory notes are plenty. But how few there are who feel that, from the time the door of life opens, and a child is born, God has drawn his hand out from near to his own heart, and lent something of himself to the parent, and said, "Keep it till I come; take this, my own child, and educate it for me, and bring it to heaven, and let its improving and its profiting appear when you and it stand together in the last day." It is a very solemn thing to have a family, and to have children, of which you are not the parent, but only the guardian and the guide, and in some sense the saviour.—*Beecher.*

VICTOR HUGO intended to entitle one of his books, "What there is in a Bottle of Ink." He mentioned this to some of his friends. A few days afterward a young, boyish-looking man requested permission to see Hugo for a few minutes. Upon being admitted to him the young stranger said: "Monsieur Hugo, I have written a little book, and after many difficulties, found a publisher for it. This publisher told me that the book was not worth much, but the title was good. The title was 'What there is in a Bottle of Ink.' Now I hear that your new book is to have the same name. If it is, I am ruined." "Let me read your book," said Victor Hugo. The manuscript was sent to him. He returned it the next day with a note containing the following lines: "The title is good, but the book is better. My book shall have another name. Write more books. Success is sure." Victor Hugo proved on this occasion to be a true prophet, for the young author's name was Alphonse Karr.

Advertisements.

EMPIRE SHUTTLE SEWING-MACHINES

ARE SUPERIOR TO ALL OTHERS FOR

FAMILY AND MANUFACTURING PURPOSES.

Contain all the latest improvements; are speedy, noiseless durable, and easy to work. Illustrated circulars free. Agents wanted. Liberal discounts allowed. Address

EMPIRE S. M. CO.,
294 Bowery, New York.

49-6t

VOX HUMANA

VOX CELESTE

E. P. Needham & Son, late Carhart & Needham, Nos 143, 145 and 147 East Twenty-third street, New York. Church, School and Parlor Organs and Melodeons, of every description, at reduced prices. The most perfect VOX HUMANA ever produced. Also The Vox Celeste of unequalled purity.

Catalogue and price list sent by mail. Address,

E. P. NEEDHAM & SON,
e29-12t.

TREMOLO

"The Pen is Mightier than the Sword."

MORTON'S GOLD PENS

DO NOT WEAR OUT.

A SINGLE ONE WILL LAST A LIFETIME.

BY THEIR USE
THE LABOR OF WRITING IS REDUCED,
Greater Uniformity is Obtained.
Ease, Elegance and Beauty are acquired.
ECONOMY, PLEASURE AND PROFIT CONSULTED.

The Best, Cheapest and most Durable Instruments for Writing ever used.

SENT BY MAIL SAFELY.
Prices, Fifty Cents and upward.

NO TRAVELING AGENTS EMPLOYED.

Call and you will find Pens exactly adapted to your hand and style of writing; or enclose stamp for circular.

A. MORTON,
25 MAIDEN LANE,
NEW YORK.

NEW SABBATH SCHOOL BOOK.

Just Published.

"THE MORNING STARS."

A BOOK OF RELIGIOUS SONGS
FOR
Sunday Schools and the Home Circle.

The authors believed that by recourse to the FOLK SONGS OF GERMANY,—a rich mine of sweet and simple melodies hitherto but little worked,—music at once very easy, very attractive, beautiful and of high order, might be placed in the hands of children; and from a careful examination of about four thousand of these GERMAN FOLK SONGS, the present collection has been culled. Great pains has been taken to put the music into proper *keys*, for children's usage. It is our experience that music for children is very generally written too high. A child's voice should seldom be carried above D; and as a rule, it cannot be maintained for a number of bars on C or D without flatting. Accordingly, we have so selected the keys that only a very few melodies, in which it was impossible to avoid it, will be found to run above D, in any part of them.

Price in Boards, 35 cts.; Paper, 30 cts. Sent post-paid on receipt of price.

OLIVER DITSON & CO., Publishers, 277 Washington street, Boston; CHAS. H. DITSON & CO., 711 Broadway, N. Y.

THE AMERICAN VAPOR STOVE.

THE MOST PERFECT COOKING APPARATUS
FOR ALL SEASONS OF THE YEAR
EVER KNOWN.

It is DURABLE, ECONOMICAL, SAFE, CONVENIENT, and easily managed without skill or experience on the part of the operator. Thousands are already in use, and perfect satisfaction is given.

It is not only a saving over all other fuel, but is also a great saving of Time and Labor.

RETAIL PRICES OF STOVES.

No. 1, one cover, 5 to 9 inches.....$10 00
No. 2, two covers, 5 to 9 inches.....16 00
No. 3, three covers, 5 to 9 inches.....25 00
No. 4, four covers, 5 to 9 inches.....35 00
Young's Magic Boiler.....2 00
Portable Ovens.....$3 00, $5 00 and $70

Fuel for these stoves can be obtained at all oil refineries, or to this Company and its agencies throughout the United States.

Send for descriptive pamphlet, with Report of Committee of American Institute, Farmers' Club.

THE AMERICAN VAPOR STOVE CO.,
48-13t 484 Broadway, New York.

EXPOSITION UNIVERSELLE,
PARIS, 1868.

AWARDED:

1st—ONE (of the five) GRAND PRIZE.

"Material for the Relief of the wounded in the war of 1864.

IN THE DEPARTMENT, UNITED STATES SANITARY COMMISSION

The Highest Expression of the Imperial Commission.

2d—Bronze Medal (exclusive cast) and Diploma.

DR. E. D. HUDSON.

FOR ARTIFICIAL LIMBS (Legs and Arms.)

By the International Jury, PARIS, 1867.

LE CONSEILLER D'ETAT, Commissaire General, F. LE PLAY. | LE MINISTRE, Vice-Pres't de la Com. Imperiale, CE. FORKADE.

REPORT OF U. S. COMMISSIONER, T. W. EVANS, M. D., MEMBER OF THE JURY OF THE UNIVERSAL EXPOSITION, TO THE UNITED STATES. WILLIAM H. SEWARD, SECRETARY, DEPARTMENT OF STATE. To wit:

DR. HUDSON has received from the IMPERIAL COMMISSION a BRONZE MEDAL and DIPLOMA, for the limbs sent by him, which have been particularly admired, and are in execution unquestionably the most remarkable in the Exposition." (The only Limbs which had the award of the Medal.)

TESTIMONIAL OF THE
CONFERENCE
OF THE
INTERNATIONAL SANITARY COMMISSION
AT THE EXPOSITION UNIVERSELLE, PARIS, 1867.

"IN THE NAME OF THE CONFERENCE OF ASSOCIATIONS FOR THE RELIEF OF WOUNDED SOLDIERS AND SAILORS,

"I have the honor to inform you that a MEDAL has been awarded to you, by the Assembly of Delegates at the Distinguished Seance of the 31st of August, 1867—for the services which you have rendered to the cause of Universal Humanity.

PARIS, September 8th, 1868.

COUNT SEBUIER,
Commissioner General of the International Exposition, President of the Conference.

COUNT G. de CHABOLY, T. GAUVIY. } General Secretaries.

To Monsieur Hudson."

E. D. HUDSON, M. D., 696 BROADWAY, N. Y.

Specialty of Mechanical Surgery, and Artificial Legs and Arms.

21—tf

S. LASAR, NO. 80 CEDAR STREET, N. Y.

Notary Public for the State of New York, and Commissioner for States and Territories, etc., etc.

THE NATIONAL ANTI-SLAVERY STANDARD.

VOL. XXIX. PUBLISHED EVERY SATURDAY.

AARON M. POWELL, EDITOR.

THE STANDARD advocates entire freedom and immediate enfranchisement for the colored race, as the demand of justice. Chattelism has been abolished, but equal freedom for the colored race has not yet been secured.

Eminent writers contribute weekly to its columns, and the Editor is permitted to announce

WENDELL PHILLIPS

as a Special Editorial Contributor. Full reports will also be published of the Addresses of MR. PHILLIPS, revised and corrected by himself.

THE STANDARD, though chiefly devoted to the consideration of the Freedom and well-being of the colored race, will, as hitherto, hospitably entertain the claims of movements of a kindred end and aim, as the Rights of Women, Temperance, Education, etc. It will also present a department of choice Literary Miscellany. It is intended that, without forgetting its main object, THE STANDARD shall be carefully and thoroughly edited in all its other departments, and be welcomed by all classes of readers.

MRS. LYDIA MARIA CHILD, in a letter accompanying a remittance for THE STANDARD, writes as follows:

WAYLAND, MASS., Feb. 1, 1868.

AARON M. POWELL—*Dear Sir*—Inclosed is $3 00, our yearly subscription for THE STANDARD. Money cannot pay for the privilege of having a paper that speaks the truth boldly, without fear or favor, alike unfettered by sect, and untrammeled by any political party. Such a paper was never more needed than at the present time and I am thankful to see that so many friends rally to its support. Yours, cordially,

L. MARIA CHILD.

PREMIUMS.

We offer to our friends what we are sure will be esteemed very liberal and welcome compensation for their efforts to add to our subscription list, namely: to old subscribers who renew their ubscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers ($6) we will send either of the following very desirable books:

Wendell Phillips' "Speeches, Lectures and Letters." 562 pages, with steel portrait—price $2.50.

Lydia Maria Child's "Romance of the Republic." 442 pages—price $2.50.

Caroline H. Dall's "College, Market and Court." 498 pages—price $2.50.

TERMS OF SUBSCRIPTION.

One Copy, One Year, ... $3 00
Ten Copies to one Address, each 2 50
Twenty Copies, each, ... 2 00

A limited number of Advertisements will be received at the following rates:

One line, first insertion, ... 15 cents.
" each subsequent insertion, ... 10 "
" one month, ... 40 "
" three months, ... $1 00
" one year, ... 3 00
Special Notices, per line, ... 20 cents.

Special arrangements will be made with yearly advertisers.

Subscriptions and advertisements payable in advance. Yearly advertisements, quarterly in advance.

Single Copies of THE STANDARD may be had of the American News Company, 121 Nassau Street, and at the Office of Publication.

All communications should be addressed to,

A. M. POWELL,
Editor of the National Anti-Slavery Standard.
39 Nassau Street, New York.

THE RADICAL:

A MONTHLY MAGAZINE DEVOTED TO INTELLECTUAL FREEDOM AND NATURAL RELIGION.

EDITED BY S. H. MORSE & J. B. MARVIN.

The general purpose and character of this work may be sufficiently indicated in its title. It is proper, however, to add the following statement: THE RADICAL furnishes a medium for the freest expression of thought on the questions that interest earnest minds in every community. Not having to consult denominational or party interests, it can consistently enforce the lessons of intellectual freedom and self-dependence. Confiding more in the natural force of Ideas for the progress and melioration of society, than in the good offices of the best disposed stitution; in the Divine Spirit of Liberty steadily burning in soul of man, rather than in he wisest prescriptions of political or ecclesiastical art; we are ambitious, by the discussion of ideas and principles, to fortify individuals in their trust of Spiritual Laws, and in an unwavering reliance on the protections of heroic character. As occasion demands, we shall criticize public affairs, and consider the different reformatory movements of the present day.

The following are among the regular or occasional

CONTRIBUTORS TO THE RADICAL:

JOHN T. SARGENT, SAMUEL JOHNSON, ROBERT COLLYER, W. H. FURNESS, A. BRONSON ALCOTT, GEORGE HOWISON, F. E. ABBOT, WILLIAM J. POTTER, JOHN WEISS, D. A. WASSON, JOHN SAVARY, J. C. LEARNED, A. E. KROEGER, JOHN W. CHADWICK, O. B. FROTHINGHAM, MONCURE D. CONWAY, SAMUEL LONGFELLOW, CHARLES K. WHIPPLE, T. W. HIGGINSON, EVERETT FINLEY,

THE RADICAL is issued every month; each number containing 80 pages, printed from new type on fine paper, and furnished to subscribers at THREE DOLLARS a year, payable in advance. Single Copy, Thirty Cents. The postage is 24 cents a year, payable at the office of delivery.

*** All communications are to be addressed. THE RADICAL, Lock Box 182, Boston, Mass.

Published by THE PROPRIETORS, 25 Broomfield street, Boston.

☞ Subscriptions for THE RADICAL and the NATIONAL ANTI-SLAVERY STANDARD will be received at this office for a two for $5.50 per annum. [ED. STANDARD.]

Ayer's
Hair Vigor,

For restoring Gray Hair to its natural Vitality and Color.

A dressing which is at once agreeable, healthy, and effectual for preserving the hair. *Faded or gray hair is soon restored to its original color with the gloss and freshness of youth.* Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a

HAIR DRESSING,

nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.

Prepared by Dr. J. C. Ayer & Co.,
PRACTICAL AND ANALYTICAL CHEMISTS,
LOWELL, MASS.
PRICE $1.00.

FIRST CLASS BOARDING CAN BE had at 193 Prince street, 4t MRS SUSIE HANKERSON.